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# The Manx Society,

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A  
DESCRIPTION

OF THE

Isle of Man:

WITH

SOME USEFUL AND ENTERTAINING REFLECTIONS ON  
THE LAWS, CUSTOMS, AND MANNERS OF  
THE INHABITANTS,

BY GEORGE WALDRON, GENT.,  
LATE OF QUEEN'S COLLEGE, OXON.

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EDITED,  
WITH AN INTRODUCTORY NOTICE AND NOTES,  
BY  
WILLIAM HARRISON, ESQ.,  
MEMBER OF THE HOUSE OF KEYS,  
*Author of "Bibliotheca Monensis."*

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## INTRODUCTION.

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**T**HE Editor of the present reprint of that portion of Mr. George Waldron's works which relates to the Isle of Man, has been unable after some considerable inquiry to obtain further particulars respecting him than what are recorded in the Preface to his works by his widow, where it is stated "that he was a gentleman of an ancient family in Essex, and had the honour to receive his education at Queen's College in Oxford." He appears, from some pieces in his miscellaneous works, which are given in the folio edition, to have had his early education at Falstead School, in Essex. He spent a considerable time in the Isle of Man, where he wrote his "Description," but states that "the chief curiosities consist in tradition and a superstitious observance of old customs."

The particular post which he held in the Island does not exactly appear (he held no official situation under the Manx Government), but from certain transactions which took place



during his residence, there is little doubt he was acting as Commissioner from the British Government, to watch and report on the import and export trade of the country, and to collect evidence and give information respecting the various Dutch, Irish, and East India vessels which were then in the habit of frequenting the Manx ports for the purpose of landing their cargoes, and afterwards having them clandestinely conveyed to various ports in Great Britain, to the great injury of the British revenue. Of this he gives an instance. Upon being unable to obtain assistance to prevent a vessel coming within the requisite jurisdiction, he afterwards gave information to the Commissioners of Customs, by which the vessel was subsequently captured. He died in England prior to the publication of his entire works, in 1731, just after he had obtained a new deputation from the British Government.

At the time Waldron wrote his "History," 1726, the British Government were negotiating for the purchase of the Customs' revenues of the Island from James, tenth Earl of Derby; an Act was passed in that year to enable the Lords of the Treasury to purchase the same, and in the following year, 1727, "an Act passed and power given to those entitled to the Island, and to the Trustees of Henrietta Bridgett Ashburnham, an infant, to sell, and for the Treasury to purchase, their rights and interests in and over the Isle of Man." This arrangement, after much negotiation, was carried out in 1765, and ultimately brought to a final conclusion in 1828, including all the rights and interests of every description of the Atholl family, a century after the first overture.

George Waldron's "Description of the Isle of Man" has passed through several editions, all of which are now difficult to be procured. Sir Walter Scott, while writing his *Peveril of the Peak*, made large use of Waldron's folio edition of 1731, from which he makes very long extracts in his notes to that romance. This work he characterizes as "a huge mine, in which I have attempted to discover some specimens of spar if I cannot find treasure." Most of the writers on the Isle of Man, as well as the various guides of the Island, have given his *Legends* a prominent place in their works, and many people only know the author by the extracts thus made. For this reason it was considered advisable by the Council of the Manx Society to allow the work to form one of their series.

The first edition appeared during the author's lifetime, in 1726, in 12mo. At this period there were constant disputes between Bishop Wilson, the Lieutenant-Governor, and various parties respecting Church Discipline, which are commented on in the text, and some few instances are given in the notes to the present reprint. This edition is not mentioned in Bohn's *Lowndes's Bibliographer's Manual*.

The second edition appeared in 1731, after the author's death, from which the present reprint is taken, under the title of "The Complete Works, in Verse and Prose, of George Waldron, Gent., late of Queen's College, Oxon." This was published by subscription, in folio, 1731, for the widow and orphans, at the price of two guineas, and dedicated "To the Right Honourable William O'Brian, Earl of Inchiquin, Baron of Burren, in the Kingdom of Ireland, and Knight of the Bath," and signed "Theodosia

Waldron." Only 110 copies of this edition were printed. As a proof of the scarceness of this edition, it may not be out of place to record the fact that at an auction of the effects of the late James Holmes, Esq., banker, held in Douglas on the 22nd December, 1853, a copy fetched the identical price at which it had been originally published, namely, *two guineas*. It was purchased for the Honourable Charles Hope, then Lieutenant-Governor of the Island. This edition consists of "Miscellany Poems," "Tracts Political and Historical," and "A Description of the Isle of Man." In the poetical portion, all that in any way alludes to the Isle of Man is "An Epithalamium, inscribed to William Macguire, Esq., occasioned by his happy marriage with Mrs. Elizabeth Annesley, eldest daughter of Francis Annesley, Esq." This may be the gentleman of whom it is recorded as being the founder of Macguires or New Town. There is also an address to "Honorando Johanni Lloyd, Insulæ Manniæ Gubernatori in Anglia commoranti, Calend. Feb. 1724." This consists of twenty-nine laudatory stanzas in Latin. Governor Lloyd was appointed to succeed Alexander Horne, and was sworn in October 3rd, 1723. He soon began to evince his opposition to Bishop Wilson, for shortly after his appointment he refused the sumner the use of a soldier to execute the Bishop's mandate, and gave orders to the Captain of Peel Castle to the like effect. Also on the return of the Bishop from London, after his successful appeal to the King in Council, he published an order to prohibit all rejoicings, bonfires, &c. He refused *his token* for a jury of inquiry to find out who had broken the windows of Douglas Chapel; and on Sunday morning, March 12th, 1725,

"having hunted on the north side, went with all his train through three or four parishes, and even through the town of Douglas, in time of Divine service, to the great offence of all good Christians," and by the end of the month he had his dismissal. There is also, "*Georgii Waldron Monæ Ægrotantis oratio.*" However sick he may have been of his sojourn in the Island, his poetic muse has not embalmed his memory; he has come down to our day only in the record which he made of the traditions, superstitions, and customs of the country.

The third edition was published in 1744, in 12mo, and contained only "*The History of the Isle of Man,*" and was an exact reprint of that of 1731, with a new title, which is given at the commencement of the present "*History,*" being considered more appropriate to the work than that of 1731. The plate of medals and coins is not given in this third edition. Some copies have the date of 1745.

Mr. Campbell, in his "*Popular Tales of the West Highlands,*" mentions a curious pamphlet which he picked up in Dublin, "*The History of the Isle of Man,*" &c., with a succinct detail of enchantments that have been exhibited there by sorcerers and other infernal beings, 1780, which, from the specimen of the tales, leaves little doubt that it is Waldron's *History*. These comprise all the editions I have met with.

In the present reprint it has been thought desirable to adhere to the spelling of the names of places as they are given in the edition of 1731, in preference to any modern mode. The plate of medals and coins has been made on a reduced scale. It is hoped that the Notes (which are appended at the end of the

volume) will be found useful as explanatory and illustrative of the text. It would have been easy to add to these, but the Editor was desirous of avoiding repetition of such matter as had already been given in previous volumes issued by the Manx Society. A copious Index has been added for the facility of reference.

During the time Waldron resided in this Island and was writing his account of it, he must have had many opportunities of observing the conduct of the clergy and the working of the ordinances of Bishop Wilson, with whom, in the early part of his episcopacy, he was contemporary. The Bishop was enthroned in the Cathedral of St. Germans, in Peel Castle, on the 11th April, 1698, and died at Bishop's Court on the 7th March, 1755, and Waldron's residence in the Island would be from about 1710 to 1730.

His strictures on the Manx clergy may be somewhat severe, and in some instances not quite correct. It seems barely possible to reconcile the statement that "these spiritual masters are in a manner idolised by the natives," yet "they take care to maintain their authority by keeping the laity in the most miserable ignorance." At this time Bishop Wilson had just published his work "On the Principles and Duties of Christianity," as well as a work "On the Education of Rich and Poor Children," for the use of the Island, and "all persons were obliged to send their children to school to receive instruction, and to continue them there until the said children can read English distinctly," and upon refusal the parents were fined. This was an early move in the way of education, and has gone on improving until the present day,

when the Isle of Man schools can well bear comparison with others in the Government Inspector's reports, which is borne out by their receiving a greater proportion of Government money in proportion to the number of inhabitants than England.

Sacheverell, in his "Survey of the Isle of Man," observes that "the Church of the Isle of Man is strictly conformable to the doctrine and discipline of the Church of England, and though it is as far short of its learning as it is of its revenue, yet, without vanity, it may be said that in its uniformity it outdoes any branch of the Reformed Churches." There might be occasional exceptions of ignorance or inaptitude for their vocations in the Island, as there were also in England at that day, but the Manx people must have found something to admire in their pastors or they would not (as Waldron says) have "idolised them." It is evident that their ministrations had made some impression on them, as few, if any, natives had left them and gone over to the Church of Rome.

The discipline of the Church was certainly administered with what we should consider in the present day, very undue severity, as is clearly proved by the records which have come down to us, yet the good which the Bishop effected in his day has immortalised his name, and blotted out the remembrance of what was evil.

With respect to the Superstitions which Waldron records were so very prevalent in the Island, he observes, "that to show the world what a Manxman truly was, he verily believed that idolisers as they were of their clergy, they would be even refractory to them were they to preach against the existence of Fairies,

whom they called 'the good people.'” This belief, at any rate, had come down to them through a long series of generations, and was prevalent in one shape or other in every nook and corner of Europe. What advance have the people of the present generation made, after a century and a half of education? The press is constantly teeming with accounts of spiritualism, sèances, and manifestations of one kind or other, and, to their credit, do their best to hold it up to the ridicule it deserves; yet there appear to be thousands who implicitly believe that people or their spirits, who have been dead hundreds of years can be brought back, some of them forsooth arrayed in their proper garments, which must at any rate be musty by this time, to answer any cock-and-bull question that may be put to them! These manifestations are constantly taking place in the capital of England, and find their votaries; and in that of France it is stated there are actually at the present time no fewer than sixty thousand men who have no other religion or creed than that of *spiritisme*, and it is really sad to witness the rapid diffusion of a faith built on such senseless tenets.

George Waldron is the earliest author who has given any detailed account of the superstitions and traditional tales of the Manx people. From his lengthened stay in the Island, (upwards of twenty years,) he had an opportunity of indulging in, what must have been a favourite amusement with him, listening to the tales of the fishermen and country people; and what is more fortunate, he had the inclination to record them. That he has done this in his own language is evident, for they are entirely free from those idiomatic phrases and peculiar modes of expression

which the Manx invariably use in relating one of their own wild legends, and which give a peculiar charm to the narrative.

It would have given an additional interest to the tale, particularly to those who are acquainted with the Island, if the author had named the locality of the legends, as for instance in the tale of "the Duel and its results"; and in that of the spirit who cries "Hoa! hoa! hoa!" In the Isle of Man, names of places are mixed up with legends, just as they are in Scotland and Ireland, and nearly all the Manx customs are common to the Western Isles. Many a tale is told of a place bearing a very appropriate name, such as Fairy Hill or Cronk Moar, situated in the parish of Rushen.

Allusions and quotations from these legends have been given by various writers. Sir Walter Scott, as before remarked, has made use of them in his "*Minstrelsy*" and other works. Ritson, in his "*Fairy Tales*," has printed a number of them, besides many other authors.

The fay or fairies, of which Waldron has recounted many a freak and tale, have had a long standing amongst all people, as they have passed along from east to west, or from north to south, changing their appellations to suit their varied habitations, always preferring quietness, and residing in woods, hills, fountains, and grottos. Some of these little folk, it is true, are reported as malignant, as witness the whipping of the little girl as related in page 32, while others are as willing to do a good turn without fee or reward, for that is a sure way of giving them offence, and driving them from the place. Their deeds have been recounted by many a writer, "from earliest record



unto latest time," but the poets have made them their own, and have recorded their doings in many a lay. Homer sang in their praise, recounting their exploits which tradition had brought down to his day. They have been the theme of many a Persian poet. Chaucer has recorded them; Spenser, Drayton, Ben Jonson, and a host of others, have sweetly sung of them; Milton must have been with

" The fairie elves  
Whose midnight revels, by a forest side,  
Or fountain, some belated peasant sees,  
Or dreams he sees, while overhead the moon  
Sits arbitress, and nearer to the earth  
Wheels her pale course, they on their mirth and dance  
Intent, with jocund music charm his ear;  
At once with joy and fear his heart rebounds."

And Shakspeare has immortalised the whole fraternity of

Fairies! black, grey, green, and white."

The discoveries of Sir William Jones and others, in making us acquainted with the Sanscrit writings, have been one great cause in pointing out the common origin of the traditions which have reached us, travelling by various routes, and each tribe through which they have passed impressing them with their own peculiar ideas, yet, after thousands of years, retaining their first common origin, thus showing, as Dr. Dasent has remarked, "that the whole human race sprung from one stock, planted in the East, which has stretched out its boughs and branches, laden with the fruit of language, and bright with the bloom of song and story, by successive offshoots, to the utmost parts of the earth."

Many of the fables of Æsop and other early writers can now be traced to a very remote Eastern source. The collecting and recounting these tales and traditions has been thought worthy the attention of very learned men. M. Giovan Francecco Straparola published a collection of tales at Venice, in 1567, many of which have parallel passages to northern tales, with the freedom of ideas which prevailed amongst the Neapolitans of that day. The *Pentamerone* of Giambattista Basile, a collection of Fairy Tales in the Neapolitan dialect, first appeared in Naples in 1637. These have been translated into German by M. Liebrecht, and Mr. J. E. Taylor gave an English translation of a portion of them in 1848. They have evidently been taken from existing materials, and adapted to the spirit of the Neapolitan people; many of his similes are exceedingly beautiful. Dr. Grimm says, "This collection of tales is indeed the best and richest that has been made in any country; they are unquestionably the wonderful and last echoes of very ancient myths which have taken root over the whole of Europe, and opened in an unexpected manner passages of research which were considered to be closed up, and given the clue to the relationship of fable in general."

The tales of Charles Perrault, the Countess D'Aulnoy, Count de Caylus, Madame le Prince de Beaumont, and numerous others of the last century, most of which have appeared in English, may be referred to as bearing out the theory of the early origin of these tales: they may have become in these writers' hands what may be called a kind of *nouvellette*, yet they are all founded on some much earlier tradition of similar facts, by whatever

means they may have come down to them. It has however been reserved for the writers of the present century to throw the greatest light upon the sources of these traditions and tales, and to show their descent from one common origin.

It has not been thought an unworthy subject for investigation of such men as the brothers Grimm, in their "*Household Stories*"; Joseph Ritson, the critical writer, in his dissertation on "*Pygmies and Fairies*"; Crofton Croker, in his "*Fairy Legends of the South of Ireland*"; Keightley, in his "*Fairy Mythology*"; Planchè and Max Müller, in their various Translations; Dr. Dasent, in his "*Popular Tales from the Norse*," who, for his admirable essay on "*The Origin and Diffusion of Popular Tales*," and for his services to Scandinavian literature, was, in 1862, presented with a handsome silver drinking horn, by his countrymen, including the King and Crown Prince of Denmark; and, lastly, the collection of "*Popular Tales of the West Highlands*," by Mr. Campbell, which have been orally collected, and given with the original Gaelic.

Many other writers might be enumerated, but sufficient have been given to show there are some men of erudition who think different to what I was lately told by a Government School Inspector, that such tales were "all stuff! trash!" How differently thought the great reformer, Martin Luther, who said, "I would not, for any quantity of gold, part with the wonderful tales which I have retained from my earliest childhood, or have met with in my progress through life." The more we investigate, the more we are lost in wonder, finding that tale unravels tale, one opening out another, leading back to that time, even to

the very dawn of time, giving us a proof that the world is older than we think it.

The ground plot of these tales is common to all the nations of Europe, and has not taken its rise from the writers of Greece or Rome, which some have asserted, but from a much earlier era, and is to be found long prior to the time of the father of history, Herodotus. The more we search, the more are we convinced of their Eastern origin. Tales common to Europe are found in the Sanscrit, and those again appear in an earlier period of unknown date, making the East "the cradle of a common language and a common belief." Recent investigation has found that tales long thought of European origin, are embodied in the Chinese literature of an early date, and are even found in the centre of Africa, where no written language had ever appeared, but must have been transmitted orally, from race to race, from the most remote period of time. I have heard similar tales related in the kraal of the various tribes of Zoolos and Caffre, as well as in the hut of the Hottentot; they are met with among the slaves of the West Indies, and in the heart of Abyssinia, fully carrying out Solomon's saying, "Verily there is nothing new under the sun." These tales have a tendency to convey the ancient Celtic notion of a future state, and are, after all is said, the poetry of the people.

It is hard to have to give up one's old favourites of "*Jack the Giant Killer*," "*Cinderella and her Glass Slipper*,"\* "*Fortunatus*

\* The "Glass Slipper" has given rise to a good deal of controversy in the literary world. This tale was first published in French, the latter end of the seventeenth century, by Charles Perrault, (founded on an old tradition,) under the title of "*Cendrillon; ou, la petite Pantoufle de Verre*." This has been said to have been

*and his Cap,*" and many more pets, to these Eastern potentates, after so long believing them to be one's own; but what grief must the Welshman also feel when he has to abandon his faithful "*Dog of Bethgellert,*" as well as the thousands who have implicitly believed in the history of William Tell and the apple, said to have taken place in 1307, when they find it is all a myth, and that the transactions are common to the whole Aryan race, and the same feats are recorded hundreds and hundreds of years before. It is curious indeed to think how these tales still linger in all their varied forms in kindred spots. They tend to while away many a winter's night, not only here, but wherever the all-devouring flood of modern civilisation has not swept them away. In Wales, Cornwall, and Brittany, may yet be heard many a wild legend, illustrative of their simple yet intensely natural poetry.

an error of the press, now become inveterate, changing "*de vair*" into "*de verre*," and the slipper of sable was suddenly converted into a slipper of glass. Mr. Planché inclines to the latter reading, and says:—"It has been said to represent allegorically the extreme fragility of woman's reputation, and the prudence of flight before it is *too late*." The Germans have a version in which the slipper is of "pure gold."

A writer in the *Dublin University Magazine* remarks, that "Two centuries ago furs were so rare, and therefore so highly valued, that the wearing of them was restricted, by several sumptuary laws, to kings and princes. Sable, in those laws called *vair*, was the subject of countless regulations. The exact quantity permitted to be worn by persons of different grades, and the articles of dress to which it might be applied, were defined most strictly. The dignity conferred on Cinderella by the fairy, by her wearing a slipper of *vair*, a privilege then confined to the highest rank of princesses, is thus particularly marked."

To change the slipper of glass into one of fur, would now be a labour in vain, although a recent critic remarks, "Imagine a lady dancing in a pair of *glass* slippers! Why, a cat in cockle-shells, or a puss in boots, would be nothing to the row she would make on the floor. Besides, unless the glass were malleable, it would soon be *cracked* in the tripping of the 'light fantastic toe!'"

Numerous are the allusions that are made respecting the notion of a land under the waves. In the Scotch and Irish traditions [they are constantly occurring; the "*Arabian Nights' Entertainments*" are full of stories about people who lived under the sea. In the "*Mabinogion*" it is related that Cardigan Bay was once dry land, and that the land sank, and the people survive with their dwellings and possessions. The tale of the "machine made of glass," and cased with thick tough leather, embellished as it may have been by Mr. Waldron, conveys the idea that the Manx believe there is a world under the waves, and the Manx sailors then declared that they commonly heard at sea the bleating of sheep, the barking of dogs, and the howling of wolves, as they now believe in the water horse and the water bull, as well as the tinkling of the church bell under the sea on a Sunday morning. The same idea is related in one of the Italian tales of Straparola, as well as in other writers. Thus the popular superstitions and legendary history prevailing in the Isle of Man show the similarity of Manx Celtic traditions with those of the other branches of the same family throughout Europe and the East.

Mr. Campbell, the collector of the "*Popular Tales of the West Highlands*," published in 1860-62, which he gives in the original Gaelic as they were narrated, as well as in English, made an attempt in 1860 to collect some of the Manx tales, but only partially understanding the Manx Gaelic, and being a stranger, he experienced the usual difficulty in inducing the peasants to relate a story or a queer old custom, but any attempt to extract such seemed to act as a pinch of snuff does on a

snail. He amusingly relates how he was generally met in his endeavours, which is best given in his own words:—"The Manxman would not trust the foreigner with his secrets; his eye twinkled suspiciously, and his hand seemed unconsciously to grasp his mouth, as if to keep all fast. After getting quite at ease with one old fellow over a pipe, and having learned that a neighbour's cow had borne a calf to the 'Taroo ustey,'—water bull, I thought I might fish for a story, and told one as a bait. 'That man, if he had two pints, would tell you stories by the hour,' said a boy. 'Oh, yes, they used to tell plenty of stories,' said the old man, 'skyll as we call them.' Here was the very word mispronounced 'sgeul,' so my hopes rose. 'Will you tell me a story now?' 'Have you any churches in your country?' 'Yes, and chapels; but will you tell me a story?' 'What have you got to sell in your bag?' 'What a shame now, for you, an old mananach, not to tell me a story when I have told you one, and filled your pipe and all.' 'What do you pay for the tobacco?' 'Oh, will you not tell the man a story?' said the boy. 'I must go and saw now,' said the old man; and so we parted."

This is very characteristic, and it requires a person conversant with their usages, as well as able to speak the Gaelic of the country, for that is indispensable to induce the Manxman to unbosom himself of his native legends, of which there are yet ample stores to be found in every nook of the Island.

When, on an evening, the labours of the day are over, and the cattle "all seen to," the big man in his chair in the corner, the children seated around the fire on the floor, the dark-haired

mother on a low stool in front with her knitting on her lap, perchance a neighbour or two may drop in, with a *stranger friend*, and when the shyness, it may be called "*suspicion*," has worn away, induced by the presence of the latter personage, then, when the big man *feels* secure, may be heard, little by little, for you can never get a legend told out at once, a sgeul that will make the youngsters cling the closer to each other, and the elders give many an approving assent.

Mr. Joseph Train, the correspondent of Sir Walter Scott, in his remarks on the popular superstitions of the Island, says :—  
"The curious observer may yet find amid the Manx mountains the elements of another *Thousand and one nights' Entertainments*."

It is greatly to be desired that some Manxman may be induced to imitate the labours of Mr. Campbell, and gather in the popular lore of his own country, of which there still may be found a large harvest, before it entirely passes away from the memory of those who are its last perishing depositaries. In another generation or two, it will be too late ; no one will survive who can relate "a tale of times that are past."

WILLIAM HARRISON.

ROCK MOUNT,  
31st Oct., 1865.





THE  
HISTORY  
AND  
DESCRIPTION  
OF THE  
Isle of Man:

VIZ,

ITS ANTIQUITY, HISTORY, LAWS, CUSTOMS, RELIGION,  
AND MANNERS OF ITS INHABITANTS; ITS ANIMALS,  
MINERALS; CURIOUS AND AUTHENTICK RELATIONS  
OF APPARITIONS OF GIANTS THAT  
HAVE LIV'D UNDER THE CASTLE  
TIME IMMEMORIAL.

LIKEWISE MANY COMICAL AND ENTERTAINING STORIES  
OF THE PRANKS PLAY'D BY FAIRIES, &c.

THE WHOLE CAREFULLY COLLECTED FROM ORIGINAL PAPERS AND  
PERSONAL KNOWLEDGE, DURING NEAR TWENTY  
YEARS' RESIDENCE THERE.

LONDON:

*Printed for W. BICKERTON, in the Temple-Exchange Passage,  
Fleet-street. 1744.*



## PREFACE.

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AS posthumous works are generally ushered into the world with some account of their author, I take upon me to inform the public that he was a gentleman, of an ancient family in Essex, and had the honour to receive his education at Queen's College, in Oxford.

His loyalty and good affection to the present happy Establishment, joined with his natural inclination for the Muses, were the motives that occasioned great part of the following sheets, as may be seen by the names of those illustrious patrons, to whom most of his Poetical pieces are inscribed, and who did him the favour to receive them very graciously. His Political Tracts are wrote with the same spirit; and those, which are called Orations, were delivered by his own mouth, in the presence of a great number of persons of quality and distinction who were pleased to give them the sanction of their approbation in a very peculiar manner. The great many leisure hours he had in the Isle of Man, where for some years he resided in a post under his late and present Majesty, gave him an opportu-

nity of writing a description of that place, with the customs and manners of the inhabitants; in a much more particular manner than any author before him has done. Most of those who treat on that subject have contented themselves with barely mentioning the situation, soil, produce, chief towns and markets; whereas the chief curiosities consist in tradition and a superstitious observance of old customs. The solitude also of his retreat made him indulge his genius in writing many other pieces which doubtless were no less than those now published; but they had the misfortune to be lost, through the mismanagement of those to whose care they were entrusted; the author dying in England just after he had obtained a new deputation from the Government. He had been frequently persuaded by his friends to compile and publish his works, which, had they been compleat, could not have made less than two volumes in folio; but death taking him away in that interim, when he was about to yield to their entreaties, all that could be collected of them are now printed for the benefit of his family.

I have nothing more to add, than that all imaginable care has been taken to place them in a just order, which, with preserving the author's meaning everywhere entire, it is to be hoped will not only give satisfaction to those who are subscribers, but likewise excite those who are not, to a favourable acceptance of the books; which is doing justice to the dead, and at the same time an obligation to the widow and orphans.

## A DESCRIPTION OF THE ISLE OF MAN.

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**B**ETWEEN Great Britain and Ireland there is stretched out a considerable Island from north to south, about thirty Italian miles in length ; but where widest, not above fifteen in breadth.<sup>(1)</sup> The several ancient writers have given it several names :<sup>(2)</sup> by Cæsar 'tis called Mona ; by Ptolemy, Monœda ; by Pliny, Monabia : and the same variety appears in such of our modern authors as make mention of it. It was first inhabited by the Britons, then by the Scots or Picts, and afterwards by the Norwegians, who had it in their possession a long time :<sup>(3)</sup> it since passed thro' a strange diversity of revolutions, and at length fell into the hands of the English, about the latter end of Edward the First, and remains to this day under their jurisdiction. It has had several Lords ; such generally as had the greatest interest in our Princes : till the grant hereof, together with the patronage of the bishoprick, was made to Sir John Stanley<sup>(4)</sup> and his heirs, by King Henry the Fourth ; in which family it is still continued.

Thus far the account given by Mr. Moll in his *Compleat Geographer* may be depended on, but he is guilty of a gross mistake in saying the soil is extremely fruitful and produces

wheat, rye, and barley in such plenty that it not only furnishes the inhabitants but likewise allows great quantities to be exported. Whereas 'tis notoriously known, that the little wheat they have is so bad, that those who eat bread made of it have the corn from England or Ireland. As for rye, I never saw any there; barley for the most part they have enough of to make malt for themselves, but never to send abroad. Oats is their chief produce, of which they make bread, as also of potatoes;<sup>(6)</sup> the land affording such abundance that fields of them are almost as common as grass.

As to the seasons, three parts of the year is winter,<sup>(6)</sup> and the vast quantity of snow and rain that are almost continually falling swells the rivers to that degree that they frequently overflow the lands and do much damage; great numbers of small cattle, such as sheep, goats, and hogs being lost in them. Notwithstanding this the air is very wholesome, the plague nor any other contagious distemper having never been known there, and the people generally live to a very great age.<sup>(7)</sup>

The black cattle of this Island are excellently good, but small, as also their sheep: it abounds in hogs and goats, kid being as commonly eat there as lamb in England. They have great store of poultry of all sorts, except turkeys, which being hard to rear are not to be found but in particular families. The near neighbourhood of the sea, and the number of rivers, afford very fine fish of all kind, but especially salmon and cod: tho' herrings are the chief food of the poor people, which are salted up in the season to last for the whole year.

The Island being very rocky, the buildings are mostly stone, I mean those which are inhabited by the gentry; as for the others, they are no more than cabins built of sods, and covered with the same, except a few belonging to the better sort of farmers, which are thatched with straw: but in the midst of the utmost irregularity they have two conveniencies, which sometimes the best-ordered houses cannot boast of, the finest brooks in the world running continually near them, and turf,<sup>(8)</sup> which

makes a very sweet firing, at their very doors. Their towns are six in number,<sup>(9)</sup> and called,

Castle-Town or Russin. Ramsay.

Duglas. Ballasalli.

Peel or Pile. Macguires or New-Town.

Of these I shall give a particular description, having spent a great deal of time in examining several curiosities and antiquities which I believe no author has ever yet treated on, but are very worthy of observation. And first of Castle-Town :

It is the metropolis of the Island, and the place where most of the persons of any note chuse to have their residence, because the Governour keeps his court in it ; the Castle is a fine ancient building, and has been honoured with the presence of several of the Lords of Man ; the late Earl of Derby continued there some time, but his present Lordship has never yet vouchsafed to visit it. The courts of judicature are also kept here, and what records of the Island are yet remaining : but the greatest part of them, in troublesome times, were carried away by the Norwegians, and deposited among the archives of the Bishops of Drunton<sup>(10)</sup> in Norway, where they still remain ; tho' a few years since, Mr. Stevenson, an eminent, worthy, and learned merchant of Dublin, offered the then Bishop of Drunton a considerable sum of money for the purchase of them, designing to restore and present them to the Island, but the Bishop of Drunton would not part with them on any terms.

The abridger of Camden's *Britannia* makes mention of a little Isle within this town,<sup>(11)</sup> where Pope Gregory the Fourth erected an episcopal see ; but at present there is no such place to be found ; nor is it probable it can have been swallowed up by the sea, there being no low grounds, but a high mountainous shore all along that part of the Island. He farther says that among the Hebrides, generally reckoned forty-four in number, was the isle Jona, lying between Ila and Scotland, and called by Bede, Hy or Hu ; and that there was a bishop's see erected in Sodore, a small village, from which all the islanders took the



name of Sodorenses, being all contained in his diocess. But nothing is more certain than that this opinion is erroneous; for the Bishops of Man do not take their title of Sodor<sup>(12)</sup> from the Island so called, but from the church at Peel, called *Ecclesia Sodorensis*, dedicated to our Saviour (Σωτήρ). This is not only maintained by Archbishop Spottiswoode, and the most judicious antiquaries and historians, but by the tradition of the natives themselves: nor do I see any reason to believe the Bishops of Man ever had any jurisdiction over the Hebrides; because, were it so, some accounts would have been handed down to posterity, by what means they had lost it: and as there is nothing but the name of Sodor to countenance that opinion, the objection against it may easily be answered by what I have said.

The great officers of the Island<sup>(13)</sup> are first the Governour, who under the Lord of Man has the entire command of it; secondly, the two Deempsters, who are the judges in matters civil and criminal; thirdly, the Comptroller, who calls the Receiver-General to an account; and fourthly, the Receiver-General, in whose hands all the inferior collectors deposite the rents due to the Lord.

Just at the entrance of the castle is a great stone chair<sup>(14)</sup> for the Governour, and two lesser for the Deempsters: here they try all causes, except ecclesiastick, which are entirely under the decision of the Bishop: when you are past this little court, you enter into a long winding passage between two high walls, not much unlike what is described of Rosamond's labyrinth at Woodstock: in case of an attack, ten thousand men might be destroyed by a very few in attempting to enter. The extremity of it brings you to a room where the Keys sit;<sup>(15)</sup> they are twenty-four in number; they call them the Parliament; but in my opinion they more resemble our juries in England: because the business of their meeting is to adjust differences between the common people, and are locked in till they have given their verdict. They may be said in this sense indeed, to be supreme judges, because from them there is no appeal but to the Lord himself.

A little farther is an apartment which has never been opened in the memory of man ; the persons belonging to the Castle are very cautious in giving any reason for it, but the natives, who are excessively superstitious, assign this : that there is something of enchantment in it. They tell you that the Castle was at first inhabited by fairies, and afterwards by giants, who continued in the possession of it till the days of Merlin, who by the force of magic dislodg'd the greatest part of them, and bound the rest in spells, which they believe will be indissoluble to the end of the world. For proof of this, they tell you a very odd story : they say there are a great number of fine apartments underground, exceeding in magnificence any of the upper rooms ; several men of more than ordinary courage, have in former times ventured down to explore the secrets of this subterranean dwelling-place,<sup>(16)</sup> but none of them ever returned to give an account of what they saw ; it was therefore judged convenient that all the passes to it should be kept continually shut, that no more might suffer by their temerity. But about some 50 or 55 years since, a person who had an uncommon boldness or resolution, never left soliciting permission of those who had the power to grant it, to visit those dark abodes : in fine, he obtain'd his request, went down, and returned by the help of a clue of packthread, which he took with him, which no man before himself had ever done ; and brought this amazing discovery, viz., that after having passed thro' a great number of vaults, he came into a long narrow place, which the farther he penetrated, he perceived he went more and more on a descent, till having travelled, as near as he could guess, for the space of a mile, he began to see a little gleam of light, which, tho' it seemed to come from a vast distance, yet was the most delightful sight he had ever beheld in his life. Having at length come to the end of that lane of darkness, he perceived a very large and magnificent house, illuminated with a great many candles, whence proceeded the light just now mentioned : having, before he begun this expedition, well fortified himself with brandy, he had courage enough to knock at the

door, which a servant, at the third knock, having open'd, asked him what he wanted. I would go as far as I can, reply'd our adventurer; be so kind therefore to direct me how to accomplish my design, for I see no passage but that dark cavern thro' which I came. The servant told him he must go thro' that house, and accordingly led him thro' a long entry, and out at a back-door. He then walked a considerable way, and at last beheld another house, more magnificent than the first; and the windows being all open, discovered innumerable lamps burning in every room. Here he designed also to knock, but had the curiosity to step on a little bank which commanded a low parlour; on looking in he beheld a vast table in the middle of the room of black marble, and on it, extended at full length, a man, or rather monster; for by his account, he could not be less than fourteen foot long, and ten or eleven round the body. This prodigious fabrick lay as if sleeping, with his head on a book, and a sword by him, of a size answerable to the hand which 'tis supposed made use of it. This sight was more terrifying to our traveller than all the dark and dreary mansions he had passed thro' in his arrival to it: he resolved therefore not to attempt entrance into a place inhabited by persons of that unequal stature, and made the best of his way back to the other house, where the same servant reconducted, and informed him, that if he had knocked at the second door, he would have seen company enough, but never could have return'd. On which he desired to know what place it was, and by whom possessed; but the other reply'd, that these things were not to be revealed. He then took his leave, and by the same dark passage got into the vaults, and soon after once more ascended to the light of the sun.

Ridiculous as this narrative appears, whoever seems to disbelieve it, is looked on as a person of a weak faith; but tho' this might be sufficient to prove their superstition, I cannot forbear making mention of another tradition they have, and of a much longer standing. I have already taken notice that their most ancient records were taken away in a Norwegian conquest, which

renders it impossible to be certain how long the Island has been found out, or by whom : to make up this deficiency, they tell you this history of it.

Some hundred years, say they, before the coming of our Saviour, the Isle of Man was inhabited by a certain species called fairies, and that everything was carried on in a kind of supernatural manner ; that a blue mist hanging continually over the land,<sup>(17)</sup> prevented the ships that passed by from having any suspicion there was an island. This mist, contrary to nature, was preserved by keeping a perpetual fire, which happening once to be extinguished, the shore discover'd itself to some fishermen who were then in a boat on their vocation, and by them notice was given to the people of some country, (but what, they do not pretend to determine) who sent ships in order to make a further discovery : that on their landing they had a fierce encounter with the little people, and having got the better over them, possess'd themselves of Castle Russin, and by degrees, as they received reinforcements, of the whole Island. These new conquerors maintained their ground some time, but were at length beaten out by a race of giants, who were not extirpated, as I said before, till the reign of Prince Arthur, by Merlin, the famous British enchanter. They pretend also that this Island afterward became an asylum to all the distress'd princes and great men in Europe, and that those uncommon fortifications made about Peel Castle were added for their better security : but of this I shall treat more copiously when I come to the description of that place.

The tradition of what happened on suffering the domestic fire to be extinct, remains in such credit with them, that not a family in the whole Island, to this day, of the natives, but keeps a small quantity continually burning,<sup>(18)</sup> no one daring to depend on his neighbour's vigilance in a thing which he imagines is of so much consequence : every one confidently believing that if it should ever happen that no fire were to be found throughout, most terrible revolutions and mischiefs would immediately ensue.

The castle,<sup>(19)</sup> as also the two walls which encompass it, and are broad enough for three persons to walk a-breast on, are all of free-stone, which is the only building of that sort. Within the walls is a small tower adjoining to the castle, where formerly state-prisoners were kept, but serves now as a store-house for the Lord Derby's wines; it has a moat round it, and draw-bridge, and is a very strong place. On the other side of the castle, is the Governour's house, which is very commodious and spacious. Here is also a fine chapel, where divine service is celebrated morning and afternoon, and several offices belonging to the Court of Chancery.

In this town are the most regular buildings in general of the whole Island, and within a short mile of it is Derby-Haven, which is by much the best harbour they can boast of, and has a very strong fort in the mouth of it.<sup>(20)</sup>

Duglas, so called<sup>(21)</sup> from the two rivers running into that harbour, and called the black and the grey waters, must fall next under our consideration, as being the town of the most trade; and tho' the buildings are very indifferent, and the near neighbourhood of the sea, which sometimes runs mountain high, and in tempestuous weather threatens the inhabitants with an inundation; yet is full of very rich and eminent dealers. The reason of which is plain; the harbour of it being the most frequented of any in the Island, Dutch, Irish, and East-India vessels, there is the utmost opportunity that can be wished for carrying on the smuggling trade. So much, it must be confess'd, do some men prefer their gain to their safety, that they will venture it anywhere, but in this place there is little danger in infringing on the rights of the Crown. And here I must inform my reader that tho' his most excellent Majesty of Great Britain is master of the seas, yet the Lord of Man has the jurisdiction of so much round the Island, that a master of a ship has no more to do than to watch his opportunity of coming within the piles,<sup>(22)</sup> and he is secure from any danger from the king's officers. I myself had

once notice of a stately pirate that was steering her course into this harbour, and would have boarded her before she got within the piles, but for want of being able to get sufficient help, could not execute my design. Her cargo was indigo, mastic, raisins of the sun, and other very rich goods, which I had the mortification to see sold to the traders of Douglas without the least duty paid to his Majesty. The same ship was taken afterwards near the coast, by the information I sent of it to the Commissioners of the Customs.

Peel,<sup>(23)</sup> or Pile-town, is so called from its garrison and castle; tho' in effect the castle cannot properly be said to be in the town, an arm of the sea running between them, which in high tides would be deep enough to bear a ship of forty or fifty tun, tho' sometimes quite drained of salt water; but then it is supply'd with fresh by a river which runs from Kirk Jarmyn mountains, and empties itself in the sea. This castle for its situation, antiquity, strength, and beauty, might justly come in for one of the wonders of the world. Art and nature seem to have vied with each other in the model, nor ought the most minute particulars to escape observation.

As to its situation, it is built upon the top of a huge rock, which rears itself a stupendous height above the sea, with which, as I said before, it is surrounded. And also by natural fortifications of other lesser rocks, which renders it unaccessible but by passing that little arm of the sea which divides it from the town; this you may do in a small boat: and the natives, tucking up their cloaths under their arms, and plucking off their shoes and stockings frequently wade it at low tides. When you arrive at the foot of the rock, you ascend about some threescore steps, which are cut out of it to the first wall, which is immensely thick and high, and built of a very durable and bright stone, tho' not of the same sort with that of Castle Russin in Castle-Town; and has on it four little houses, or watch-towers, which overlook the sea. The gates are wood, but most curiously arched, carved, and adorned with pilasters. Having passed the

first, you have other stairs of near half the number with the former to mount before you come at the second wall, which, as well as the other, is full of port-holes for cannon, which are planted on stone crosses on a third wall.

Being entered you find yourself in a wide plain,<sup>(24)</sup> in the midst of which stands the castle, encompassed by four churches, three of which time has so much decayed that there is little remaining besides the walls and some few tombs, which seem to have been erected with so much care as to perpetuate the memory of those buried in them, till the final dissolution of all things. The fourth is kept a little better in repair, but not so much for its own sake, tho' it has been the most magnificent of them all. As for a chapel within it, which is appropriated to the use of the Bishop, and has under it a prison, or rather dungeon,<sup>(25)</sup> for those offenders who are so miserable as to incur the spiritual censure; this is certainly one of the most dreadful places that imagination can form, the sea runs under it thro' the hollows of the rock, with such a continual roar that you would think it were every moment breaking in upon you, and over it are the vaults for burying the dead. The stairs descending to this place of terrors are not above thirty, but so steep and narrow that they are very difficult to go down, a child of eight or nine years old not being able to pass them but sideways. Within it are thirteen pillars, on which the whole chapel is supported: They have a superstition that whatsoever stranger goes to see this cavern out of curiosity, and omits to count the pillars, shall do something to occasion being confined there.

There are places for penance also under all the other churches, containing several very dark and horrid cells; some have nothing in them either to sit or lie down on, others a small piece of brick-work; some are lower and more dark than others, but all of them, in my opinion, dreadful enough for almost any crime humanity is capable of being guilty of; tho' tis supposed they were built with different degrees of horror, that the punishment might be proportionate to the faults of those wretches who were

to be confined in them. These have never been made use of, since the times of Popery ; but that under the Bishop's chapel is the common and only prison for all offences in the spiritual court ; and to that the delinquents are sentenced. But the soldiers of the garrison permit them to suffer their confinement in the castle, it being morally impossible for the strongest constitution to sustain the damp and noisomeness of the cavern even for a few hours, much less for months and years, as is the punishment sometimes allotted. But I shall speak hereafter more fully of the severity of the ecclesiastical jurisdiction.

'Tis certain that here have been very great architects in this Island ; for the noble monuments in this church, which is kept in repair, and indeed in the ruins of the others also, show the builders to be masters of all the orders in that art, tho' the great number of Doric pillars prove them to be chiefly admirers of that.

Nor are the epitaphs and inscriptions on the tombstones<sup>(26)</sup> less worthy of remark : the various languages in which they are engraved, testify by what a diversity of nations this little spot of earth has been possess'd. Tho' time has defaced too many of the letters to render the remainder intelligible, yet you may easily perceive fragments of the Hebrew, Greek, Latin, Arabian, Saxon, Scotch, and Irish characters ; some dates yet visible declare they were written before the coming of Christ ; and indeed if one considers the walls, the thickness of them, and the durableness of the stone of which they are composed, one must be sensible that a great number of centuries must pass before such strong workmanship could be reduced to the condition it now is. These churches, therefore, were doubtless once the temples of pagan deities, tho' since consecrated to the worship of the true divinity ; and what confirms me more strongly in this conjecture is that there is still a part of one remaining, where stands a large stone directly in form and manner like the tripods which in those days of ignorance the priests stood upon to deliver their fabulous oracles.



Through one of these old churches there was formerly a passage to the apartment belonging to the captain of the guard, but is now closed up. The reason they give you for it is a pretty odd one; but as I think it not sufficient satisfaction to my curious reader to acquaint him with what sort of buildings this Island affords, without letting him know also what traditions are concerning them, I shall have little regard to the censure of those critics who find fault with every thing out of the common road; and in this, as well as in all other places, where it falls in my way, shall make it my endeavour to lead him into the humours and very souls of the Manks people.

They say, that an apparition called, in their language, the Mauthe Doog,<sup>(27)</sup> in the shape of a large black spaniel with curled shaggy hair, was used to haunt Peel Castle; and has been frequently seen in every room, but particularly in the guard-chamber, where, as soon as the candles were lighted, it came and lay down before the fire in presence of all the soldiers, who at length, by being so much accustomed to the sight of it, lost great part of the terror they were seized with at its first appearance. They still, however, retain'd a certain awe, as believing it was an evil spirit which only waited permission to do them hurt, and for that reason forbore swearing and all prophane discourse while in his company. But tho' they endured the shock of such a guest when all together in a body, none cared to be left alone with it: it being the custom therefore, for one of the soldiers to lock the gates of the castle<sup>(28)</sup> at a certain hour, and carry them to the captain, to whose apartment as I said before, the way led through a church; they agreed among themselves that whoever was to succeed the ensuing night, his fellow in this errand should accompany him that went first, and by this means no man would be expos'd singly to the danger: for I forgot to mention that the Mauthe Doog was always seen to come out from that passage at the close of day, and return to it again as soon as the morning dawned; which made them look on this place as its peculiar residence.

One night a fellow being drunk, and by the strength of his liquor rendered more daring than ordinary, laugh'd at the simplicity of his companions, and tho' it was not his turn to go with the keys, would needs take that office upon him to testify his courage. All the soldiers endeavour'd to dissuade him, but the more they said, the more resolute he seemed, and swore that he desired nothing more than that Mauthe Doog would follow him, as it had done the others, for he would try if it were dog or devil. After having talked in a very reprobate manner for some time, he snatched up the keys and went out of the guard-room : in some time after his departure a great noise was heard, but nobody had the boldness to see what occasioned it, till the adventurer returning, they demanded the knowledge of him ; but as loud and noisy as he had been in leaving them, he was now become silent and sober enough, for he was never heard to speak more : and tho' all the time he lived, which was three days, he was entreated by all who came near him, either to speak, or if he could not do that, to make some signs, by which they might understand what had happened to him, yet nothing intelligible could be got from him, only that by the distortion of his limbs and features, it might be guess'd that he died in agonies more than is common in a natural death.

The Mauthe Doog was, however, never seen after in the castle, nor would any one attempt to go thro' that passage, for which reason it was closed up, and another way made. This accident happened about threescore years since, and I heard it attested by several, but especially by an old soldier, who assured me he had seen it oftener than he had then hairs on his head.

Having taken notice of every thing remarkable in the churches, I believe my reader will be impatient to come to the castle itself, which, in spite of the magnificence the pride of modern ages has adorned the palaces of princes with, exceeds not only every thing I have seen, but also read of, in nobleness of structure. Tho' now no more than a garrison for soldiers, you cannot enter it without being struck with a veneration, which the most beautiful buildings of later years cannot inspire you with ; the

largeness and loftiness of the rooms, the vast echo resounding thro' them, the many winding galleries, the prospect of the sea, and the ships, which by reason of the height of the place, seem but like buoys floating on the waves, makes you fancy yourself in a superior orb to what the rest of mankind inhabit, and fills you with contemplations the most refined and pure that the soul is capable of conceiving.

The situation, strength, and magnificence of this edifice, inclines me very much to believe what the natives say it was built for, the education of young princes, for certainly study and meditation can no where be more indulged. Happy were it for the youth of England if our universities had the same advantage, so many of our nobility and gentry would not then imbibe a corruption of morals with an improvement in learning.

It was in this castle that Eleanor, wife to Humphrey, Duke of Gloucester, uncle to King Henry VI. and Lord Protector of England, was confined, after being banished thro' the malice of the Duke of Suffolk and Cardinal of Winchester, who accused her of having been guilty of associating herself with wizards and witches, to know if her husband would ever attain the crown, and other treasonable practices. Sir John Stanley, then Lord of Man, had the charge of her, and having conducted her to the Island, placed her in this castle; where she lived in a manner befitting her dignity, nothing but liberty being refused: she appeared however so turbulent and impatient under this confinement, that he was obliged to keep a strict guard over her, not only because there were daily attempts made to get her away, but also to prevent her from laying violent hands on her own life. They tell you that ever since her death, to this hour, a person is heard to go up the stone stairs of one of these little houses on the walls, constantly every night as soon as the clock has struck twelve; but I never heard any one say they had seen what it was, tho' the general conjecture is, that it is no other than the troubled spirit of this lady,<sup>(20)</sup> who died, as she had lived, dissatisfied and murmuring at her fate.

I could dwell much longer on the description of a place which I so much admire ; but I fear being tedious, and shall therefore conduct my reader from the castle to the town, which is long but narrow, few people of any distinction dwelling here, most of the houses are but a better sort of cabins. Here is a very good harbour, and much resorted to by the Scotch and Irish vessels, being the nearest to them.

Ramsay is the next town of note, and the inhabitants, as the buildings, are a degree genteeler than those of Peel ; but has no great matter in it, worthy the observation of a traveller, except an excellent harbour and a good fort.<sup>(30)</sup>

Nor has Ballasalli any thing to boast of, besides a fine river running thro' it, a good air to whiten cloth, and a market for fowls, where you may have the greatest choice of any place in the Island.

Macguires or New-Town,<sup>(31)</sup> was a waste piece of ground, till after his late Majesty's accession to the crown ; when one Macguire, a native of Ireland, and tenant to Lord Derby, built a large house on it for himself, and several little ones to let out at yearly rent. 'Tis yet, however, no more than a village, but in compliment to him is called a town and after his name : it is in a pleasant and convenient part of the Island, for which reason, 'tis believed, 'twill hereafter be enlarged.

These towns are divided into seventeen parishes,<sup>(32)</sup> which I shall give you the names of in the order they stand in the register.

Kirk Jarmyn.

Kirk Patrick.	Kirk Lennon.
Kirk Michael.	Kirk Canton.
Kirk Ballaugh.	Kirk Braddon.
Kirk Jurby.	Kirk Maroan.
Kirk Bride.	Kirk Santon.
Kirk Candras.	Kirk Merlugh.
Kirk Christlesare.	Kirk Carbra.
Kirk Mahal,	Kirk Christ-Russin.

When Dr. Wilson, Bishop of Man, was about publishing his short but exact account of the Island, he ordered all his parochial clergy to send him a list of the number of souls, including strangers, in their respective parishes, which at that time amounted to no more than 14,500, tho' through a mistake of the printer, the number published was 15,000; but since that so many Irish families have come over and settled there that the account is greatly encreased.<sup>(33)</sup>

As to their laws they are but few, but severely executed, especially, as I have before observed, those of the Ecclesiastick Court, the clergy holding a kind of tyrannical jurisdiction over the Manks people, in spite of the temporal power, which is continually endeavouring to abate the rigour of it, but in vain: for these spiritual masters are, in a manner, idolized by the natives; and they take care to maintain their authority by keeping the laity in the most miserable ignorance:<sup>(34)</sup> not that this is altogether policy, for he cannot well instruct who wants to be taught himself. What eminent men this Island has formerly bred I know not, but at present I hear of none famous abroad; nor can it boast of any more at home than one clergyman, who is indeed a man of letters, and who, I hope, will oblige the publick with his instructive and polite writings. He,<sup>(35)</sup> considering the profound ignorance of his countrymen, for their sakes undertook a translation of the New Testament into the Manks tongue; of which work he had (as I have been credibly informed) finished the four gospels, and had proceeded in it if the publication thereof had not been prohibited by a superior power. Books written in the Manks tongue<sup>(36)</sup> they have none, except a catechism and instructions for youth, with some prayers not many years since compiled.

Some, who are willing to entertain the most favourable opinion of this people, impute their general ignorance to their want of books; but I, who have lived and conversed some time among them, attribute their want of books to their innate ignorance. That this suggestion is not without grounds, appears

from the little progress made in learning by those who have had the happy advantage of finishing their education in a Scotch or Irish college, which is commonly the case of such as are designed for Holy Orders; notwithstanding which, we find none of their writings made public, nor would most of their sermons pass on any but a Manks congregation. If to this they object that their language is obscure, and not well known in the world, let them write (as they frequently preach) in English, or in Latin, a language universally known to the learned world. To prevent controversies and support their imperious sway, the clergy (like those of the Church of Rome) hold the laity under a blind abject obedience; of which take this instance: When I once, in conversation with two young clergymen, lamented the above-mentioned prohibition, which debar'd the common people (who speak only their own language) from the delightful benefit and necessary duty of searching the Scriptures, they agreed in this answer, That it was happy for the people that the Scriptures were lock'd up from them, for it prevented divisions in the interpretation of them, which was given to themselves, and to themselves only, by their Great Dictator, who had substituted them his vicars and the interpreters of his law. It may, perhaps, not be unworthy the consideration of that power which presides over the diocese of Man, whether the greater inconvenience accrues from a publication, or a suppression of the translation I spoke of? In the first case, what was objected by the clergymen is not without some grounds, viz., that such a translation would lay the Scriptures open to the different interpretations of ignorant, prejudiced, or evil-designing men, and raise disputes even in matters of faith, carried on in a language strange to their metropolitan, nay even to their diocesan; by which means the unspotted discipline of the church might be polluted, her pure doctrine corrupted, the laws of God perverted or broken, His holy name blasphemed, and yet the great offender escape unpunish'd, nay, untir'd. Yet for all this, such a translation is earnestly to be desired, when we consider the miserable condition of that unhappy people, who,

surrounded by the most learned nations of Europe, remain in a state of utter ignorance, and rather imitate than conform to the purest church of God upon earth. They hear the Scriptures read, but not expounded, every Sabbath. Their prayer-books and Bibles are printed in English, and the minister mentally translates the service into the Manks tongue, as he delivers it to the people. From these two considerations I draw this question, as before mentioned, Whether the greater inconvenience or evil accrues from a publication or a suppression of a translation? On the one hand there would be a fix'd, certain, known rule of faith which the people might in another generation be brought to comprehend, (that is, if those who ought to instruct them would do it) and by which they would be govern'd. As the case now stands, they are directed by the various interpretations of various preachers; nay, by the various interpretations of one preacher; for who can suppose that any man shall at all times (tho' on the same subject) use the same expressions, words, or terms. Does not this method open a door to that endless confusion, which some think they prudently exclude by prohibiting the publication? Besides, without being accounted malicious, would not any disinterested person ask the question, why these people are so ignorant, why there is not better care taken in forming their youth? But I shall add no more on this head, lest I be thought by some (whose earthly and spiritual welfare I heartily wish) too busily concerned in an affair which they may think foreign to me; but let them consider, *Christianus sum, Christiani nihil à me alienum puto*. Leaving then this question, I shall say something of their method of instructing the people, young and old.

First, of their schools: The masters of them are generally chosen out of the clergy: how improperly the motto over St. Paul's School, *Ingrederet ut proficies*, would suit one of these, may be easily concluded from the character of the learning of these temporal masters; but as no more is reasonably to be expected from any man than he is capable of performing, the great deficiency in the scholastic part of the education of youth here,

we will, in charity, rather reckon a misfortune than a fault or neglect in the teachers. Yet one error, and that an enormous one, I cannot omit mentioning, that they admit into their schools the children of Papists, as it were, for no other purpose than to keep them in ignorance, taking so little regard of them, that like betrayers of their profession in every capacity, they suffer them to go on in blindness, and divert themselves with fables or legends; while other boys of the same age are instructed in an explanation of the church catechism, publish'd in English and Manks for that purpose, and are every Sunday publickly examined therein in their respective churches or chapels; in which places the former are wholly exempted from ever appearing. The methods made use of by the Popish priests to continue under their heavy and intolerable yoke, the ignorant vulgar, are call'd pious frauds; their labours in converting men of different communions, a pious zeal: this clergy have also their frauds, but want the zeal. They neither plant, nor water, nor pray to God for increase of the true faith. They are so far from suppressing Popery in its infancy that they even educate youth under those mistaken principles, by which means it takes such deep root in the adult, and is so cultivated and corroborated by the neglect of the sleepy servant and the diligence of the enemy, that it becomes irradicable in unbending old age. Another dangerous inconvenience arising from hence, is, the frequent opportunities which the Popish children have of corrupting, irretrievably corrupting, the tender principles of their Protestant school-fellows. Let no man censure me, that I have used words so harsh as "irretrievably corrupting," which expression may easily be allowed me, when the indolence and inabilities of these school-masters are considered. Are not these men then those wicked ones, who, in effect, sow the tares among the wheat?

After what I have said of the temporal masters, let me add to them the spiritual pastors, equally negligent, and therefore equally guilty. It is most notorious that some Popish priest or other, is sent over thither once, twice, or oftener in a year, and



there exercise their function, in private houses, in all its branches. They do not, indeed, expose themselves to the penalties of the laws (if yet there be any penal law against them in that Island) by going about to make converts; their conversation, when amongst Protestants, is free and open on general subjects. They confine themselves much among their own people, and leave this dirty dangerous work to their slaves, the bigotted laity, by frequently inculcating into them the necessary duty imply'd in their perverted explanation of the two last verses of the general Epistle of St. James, viz., "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Hence arise those bickerings, those railings, those backbitings, and animosities which infest this Isle, and disturb the tranquillity of it. This great evil, and its cause and original, was lately complained of (the Bishop being then in England) to the Vicar-General, by some Protestant English gentlemen, who offered to prove that a Popish Priest then resided and officiated at Duglas; <sup>(37)</sup> desiring, that if confinement, and a legal trial were deemed too severe, he might at least be dismiss'd, before the contagion of his doctrine should spread too far. This complaint and petition, tho' often repeated, were absolutely rejected by the Vicar-General; and the Priest went on (so long as he thought fit) without fear or molestation. Are these men the true Pastors? Are not these the hirelings who flee through fear, and leave the sheep committed to their care a prey to the ravening wolf?

Over the elder people of the Island, these men reign with the joined power of spiritual pastors and masters: their injunctions, for they cannot properly be called instructions, are delivered from the pulpit in harangues, which go by the denomination of sermons, in which are never heard the Divine attributes asserted, or any Article of Faith proved from Scripture; sometimes, indeed, they preach up a moral duty, but the chief and most frequent subject of their discourses is the power of the Priest-

hood, and the discipline of the Church. These doctrines they thunder out, as the Pope does his Bulls, with an anathema tacked to them and enforce them by a strong argument called Kirk Jarmyns,<sup>(38)</sup> on all who are disobedient or unbelieving: for proof of which I appeal to an English gentleman, who not long since was sentenced to that horrid prison I before described (under the Bishop's Chapel in Peel Castle), by a spiritual court, for barely seeming to suppose that one of the brotherhood was not overstocked with learning. A summons was served upon the gentleman before the sentence was registred, (nor indeed is it yet), and he had certainly been sent to prison, and ordered to do penance, but that he declared he appeal'd to the metropolitan, or challeng'd his antagonist to disprove his assertion before the best judges of learning his country could produce. Upon this, the minister, by the advice of his brethren, conscious of the weakness of his cause, dropt the prosecution, and has ever since sat down as contentedly under the character of an illiterate, as a bully does under a beating.

The discipline of the Church<sup>(39)</sup> being perpetually dinn'd into the ears of the laity, and the indispensable obligation of submitting to it, the abject creatures are drove to prison like sheep to a fold, and from thence to publick penance, as quietly as those beasts are to the slaughter; deterred, on the one hand, from murmuring, by the threatnings of severer punishments: and persuaded on the other, that patient submission to the inflictors is the supremest merit in the eyes of Heaven.

How little the methods taken by this Court to prevent fornication have succeeded, may be known by the great number of offenders which are every Sunday doing penance for it in their churches; and, in my opinion, draw on a more pernicious evil than that which they design to avoid. If the least familiarity is observed between persons of a different sex, they are immediately summon'd to the communion-table, and there obliged to swear themselves innocent, or endure the shame and punishment ordained for the crime of fornication. This they call purging,<sup>(40)</sup>

but it is so far from being worthy of that name, that many, to avoid public disgrace, add the sin of perjury to the other, and take the most solemn oath that can be invented to a falsehood. Innumerable are the instances I could give of this truth ; but to avoid being tedious, I shall repeat but one, that being of so dreadful a nature as may well serve to convince my reader that too much severity as well as too much lenity, is of dangerous consequence.

A widow at Duglas,<sup>(41)</sup> being of a light behaviour, was frequently suspected to be guilty of fornication, and accordingly was summon'd, and took the oath of purgation, (how truly, the sequel will prove.) As she was one evening going home, she was accosted by a stranger, I think he was of Wales, and master of a vessel ; what discourse passed between them is unknown, nor is it of much consequence, any farther than that they agreed to go together to her lodging, where, having made him very drunk, she rifled his pocket of ten guineas, then made a pretence to get him down stairs ; but he no sooner came into the air than it deprived him of all the little sense the liquor had left him ; and, being unable to reel any further, he lay down at the door and fell into a sound sleep. When waked, he missed his money, he remembered the encounter he had with the woman, but could not be certain if she had taken it from him, or whether he might not have been robbed as he was asleep. On relating the story, however, to his landlady, she persuaded him to make his complaint, and procure leave to search the lodgings of this woman. The advice was followed, and the officers, being very diligent in their scrutiny, found in her bosom one guinea, under a heap of ashes a second, and good part of the change of another. As she was extremely poor, and had nothing to subsist on but what she got by daily labour from house to house, 'twas easy to believe this was none of her own money ; they therefore doubted not but they should find the remainder of what the captain had lost, which indeed they did, and with it a much more shocking discovery, in turning up the bed ; there lay under it a parcel of

small bones, which, seeming to be human, they sent immediately for two doctors, the one named Jenkinson, the other Ball,<sup>(42)</sup> who on joining them together, made the perfect anatomies of three children; the back-bone of one of them had been cleft through, as it seemed with a hatchet. Every one was struck with the utmost horror at this sight, except the inhumane mother and murtheress, who impudently owned they were all her own children, which she had been delivered of in private, to avoid punishment, but pretended in her defence that they were still-born. She was then asked why she did not bury them? To which she answered, that was not the business of any body, they were her own; and being dead, she might dispose of them as she pleas'd. Perhaps, added she, I had a mind to keep them by me for the sake of those who begot them.

She was, however, carried to prison, under the double indictment of theft and murder; and being unable to alledge anything in her justification, was condemned to death, and accordingly executed. 'Twas remarkable that this wretch, when under sentence, being asked why she had not buried the children, since she might have easily had an opportunity? told the person who made this demand, that designing to throw them into the river, she took up the bones in her apron one night, but as she was going, was met by a tall black gentleman, who bad her go back, adding, she was safe while she kept them at home, but if she attempted to conceal them either in earth or water, she would certainly be discovered.

Whether this miserable creature saw any such apparition or not, or whether it was the will of God that she should imagine she saw and heard what in effect was nothing, I will not pretend to determine; but it is plain that Divine justice, who seldom suffers murder to go unpunished, even on earth, was very visible in compelling her to take the only means which could detect her.

But to return, tho' the design in the first institution of purging was certainly good, and may deter those who consider the danger of taking a false oath, and calling the Supreme Name of God to

witness an untruth, from entering into any unwarrantable engagement ; yet when there is so little care taken by the priesthood to inspire a just notion of things, as I before said, it serves rather to add sin to sin, by suffering these poor ignorants to enhance their future punishment in avoiding the present one.

Here, I think, it may be convenient to clear myself from any reflections which may be cast on me as a censurer of Church discipline ; I acknowledge (as every member of the Church of England ought), that in the primitive Church there was a godly discipline ; that at the beginning of Lent, such persons as were convicted of notorious sins were put to open penance : and further, I join with the Church, in wishing that the said discipline may be restored again ; nay, I would not be thought to confine such penance to any particular season of the year, but think the punishment should be inflicted at a convenient distance of time after the conviction of the offender. To the doctrines of our Holy Church, the express law of God, I pay entire obedience : to her discipline, the institution of men, not repugnant to the former, nor corrupted by innovations, I submit ; so, on the other hand, all illegally assumed power, all tyrannical and unjust censures, and sentences ecclesiastical, I shall with my utmost endeavours oppose ; not doubting but such arbitrary judicature will in time prove as fatal to the Church as, in the last age, a pretended High Court of Justice was to the monarchy. But as I possibly may have occasion to speak more of this head elsewhere, I shall leave it here for the present and observe what advances they make towards establishing their hierarchy from their other great doctrine, viz. the power of the priesthood. And this is, indeed, their corner-stone, the foundation on which the stupendous structure is erected to such a gigantic and formidable height, most certainly framed after the model set before them by their grand masters, the Romish clergy. How easy is it to misguide the stranger, or delude the ignorant ? Would the Moors fear their Emperors, or the Egyptians pay such adoration to their Sultans, as at this day we see they do, were they not made to

believe implicitly that there is a Divinity in the persons of those absolute tyrants? Nor do the men I speak of exercise less domination over their people, forgetting the words of our Saviour, that, "Blessed are the meek in spirit;" they look, and move, and speak as if they knew themselves to be of a different species from their hearers, and frown them into that awe and reverence which they ought to acquire only by a superiority of goodness. I heard an old man say, that a certain chaplain, (who shall be nameless, lest any one should think I mingle prejudice with truth), ought to be honoured as a god upon earth, and that as such he would always honour him. But this poor man has lived to see his error; for this god whom he would have worshipped, was soon after detected of a crime for which he was obliged to quit the Island to avoid the punishment the law ordains for it. If any man think me to blame, or that I pay not a due deference to the sacerdotal function, I answer that the Church of England commands me to proceed; see Article of Religion 26.—"It appertaineth to the discipline of the Church, that enquiry be made of evil ministers, and that they be accused by those who have knowledge of their offences: and finally, being found guilty, by just judgment be deposed." The Church enjoins all those, without limitation, who have knowledge of offences, to accuse the offenders; but since this brow-beaten laity rather conceal than expose the enormities of their ministry, evil ministers I might well call them, since, as 'tis proved, they admit the wolf among the sheep, I think it more particularly a duty incumbent on me, (who am not only a subject but a servant also in this place, to his present, as I was to his late Sacred Majesty) to bring these things to the knowledge of those, whose intent and inclination, I doubt not, is, to give just judgment. And, since all private accusations, tending to obtain this justice, have been (as before related) rejected or suppress'd, it is now high time to exhibit this publick one. Thus, not many years since, when the arbitrary proceedings of a powerful man, and the oppressions which one of our Universities groan'd under, were

become insupportable; redress was loudly, tho' humbly, sued for, in a representation of the state of that University made publick by a late eminent lawyer: and in a most pathetic letter from a learned and truly reverend divine, to his patron, possess'd of a high station in the administration of justice. And tho' they did not succeed in their intended Reformation, by bringing a Royal visitation on that University, (the distraction of those times then probably preventing, and the after behaviour of that body perhaps averting it), yet were the commendable labours of those gentlemen amply rewarded, by the signal honours which each in his respective profession received; beside that innate happiness which diffuses itself thro' the soul when conscious of having done, or attempted to do, a good action. This last, whatever may be my expectations of the former, will certainly be my portion, and abundantly make up for whatever malice may be conceived against me by those whose deeds being evil, shun the light.

But as it is no less, if not a greater error, to omit the praises of the good, than to lay open, and warn men of unworthy pastors; I must not quit this subject without mentioning some of those many amiable qualities which adorn the character of the present Bishop.<sup>(43)</sup> Long and uninterrupted custom has made the Spiritual Court of such an arbitrary authority, that should he derogate from it he would be in great danger of publick opposition, as well as private hatred, from the whole body of inferior clergy: he therefore may be said rather to comply with, than approve of it, being in his own nature what our blessed Saviour recommends, mild, humble, tender, compassionate, and forgiving. But the abundant charities he bestows, and which are too well known not to have reached wherever this treatise will arrive, are better testimonials of him than the words of any author. Some few, but alas! they are but few, of the vicars and chaplains, may also be exempted from the general character above given.

As the Earl of Derby, tho' stiled Lord of Man, might justly

enough be called King, all causes, except in the Spiritual Court, being tryed in his name, and all warrants for life and death signed by his hand; his utmost endeavours have not been wanting to curb the assuming power of the ecclesiasticks. As for example, when the Sumner comes to apprehend any person for an offence committed, or said to be committed in that Court, had the person so seized courage enough to refuse going to prison under his conduct, he cannot be compelled, because the soldiers of the garrison have orders from their commanders never to be aiding or assisting to any such commitments.<sup>(44)</sup> Hence it follows that the spiritual and temporal powers are at the extremest odds with each other; and were it not for the blind obedience the laity pay to their ghostly fathers, the former would soon be subjected.

'Tis this ignorance which is the occasion of the excessive superstition which reigns among them. I have already given some hints of it, but not enough to show the world what a Manks man truly is, and what power the prejudice of education has over weak minds. If books were of any use among them, one would swear the Count of Gabalis,<sup>(45)</sup> had been not only translated into the Manks tongue, but that it was a sort of rule of faith to them, since there is no fictitious being mentioned by him in his book of absurdities, which they would not readily give credit to. I know not, idolizers as they are of the clergy, whether they would not be even refractory to them, were they to preach against the existence of fairies, or even against their being commonly seen: for, tho' the priesthood are a kind of gods among them, yet still tradition is a greater god than they; and as they confidently assert that the first inhabitants of their Island were fairies, so do they maintain that these little people have still their residence among them. They call them the good people,<sup>(46)</sup> and say they live in wilds and forests, and on mountains, and shun great cities because of the wickedness acted therein; all the houses are blessed where they visit, for they fly vice. A person would be thought impudently profane who



should suffer his family to go to bed without having first set a tub, or pail full of clean water, for these guests to bathe themselves in, which the natives aver they constantly do, as soon as ever the eyes of the family are closed, wherever they vouchsafe to come. If any thing happens to be mislaid, and found again, in some place where it was not expected, they presently tell you a fairy took it and returned it; if you chance to get a fall and hurt yourself, a fairy laid something in your way to throw you down, as a punishment for some sin you have committed.

I have heard many of them protest they have been carried insensibly great distances from home, and, without knowing how they came there, found themselves on the top of a mountain. One story in particular was told me of a man who had been led by invisible musicians for several miles together; and not being able to resist the harmony, followed till it conducted him to a large common, where were a great number of little people sitting round a table, and eating and drinking in a very jovial manner. Among them were some faces whom he thought he had formerly seen, but forbore taking any notice, or they of him, till the little people offering him drink, one of them, whose features seemed not unknown to him, plucked him by the coat and forbid him, whatever he did, to taste anything he saw before him; for if you do, added he, you will be as I am, and return no more to your family. The poor man was much affrighted but resolved to obey the injunction: accordingly a large silver cup, filled with some sort of liquor, being put into his hand, he found an opportunity to throw what it contained on the ground. Soon after the musick ceasing, all the company disappeared, leaving the cup in his hand, and he returned home, tho' much wearied and fatigued. He went the next day and communicated to the minister of the parish all that had happened, and asked his advice how he should dispose of the cup: to which the parson reply'd, he could not do better than devote it to the service of the Church; and this very cup, they tell me, is that which is now used for the consecrated wine in Kirk-Merlugh.<sup>(47)</sup>

Another instance they gave me to prove the reality of fairies, was of a fiddler,<sup>(48)</sup> who, having agreed with a person, who was a stranger for so much money, to play to some company he should bring him to, all the twelve days of Christmas, and received earnest for it, saw his new master vanish into the earth the moment he had made the bargain. Nothing could be more terrified than was the poor fiddler; he found he had entered himself into the Devil's service, and looked on himself as already damned; but having recourse also to a clergyman, he received some hope: he ordered him, however, as he had taken earnest, to go when he should be called, but that whatever tunes should be called for, to play none but Psalms. On the day appointed the same person appeared, with whom he went, tho' with what inward reluctance 'tis easy to guess; but punctually obeying the Minister's directions, the company to whom he play'd were so angry that they all vanished at once, leaving him at the top of a high hill, and so bruised and hurt, tho' he was not sensible when, or from what hand he received the blows, that he got not home without the utmost difficulty.

The old story of infants being changed in their cradles<sup>(49)</sup> is here in such credit, that mothers are in continual terror at the thoughts of it. I was prevailed upon myself to go and see a child, who, they told me, was one of these changelings, and indeed must own was not a little surprized, as well as shocked at the sight. Nothing under heaven could have a more beautiful face; but tho' between five and six years old, and seemingly healthy, he was so far from being able to walk, or stand, that he could not so much as move any one joint: his limbs were vastly long for his age, but smaller than an infant's of six months; his complexion was perfectly delicate, and he had the finest hair in the world; he never spoke, nor cried, eat scarce anything, and was very seldom seen to smile, but if any one called him a fairy-elf, he would frown and fix his eyes so earnestly on those who said it, as if he would look them through. His mother, or at least his supposed mother, being very poor, frequently went

out a chairing, and left him a whole day together. The neighbours, out of curiosity, have often looked in at the window to see how he behaved when alone, which, whenever they did, they were sure to find him laughing, and in the utmost delight. This made them judge that he was not without company more pleasing to him than any mortal's could be ; and what made this conjecture seem the more reasonable was, that if he were left ever so dirty, the woman at her return, saw him with a clean face, and his hair combed with the utmost exactness and nicety.

A second account of this nature I had from a woman to whose offspring the fairies seemed to have taken a peculiar fancy. The fourth or fifth night after she was delivered of her first child, the family were alarm'd with a most terrible cry of fire ; on which, every body ran out of the house to see whence it proceeded, not excepting the nurse, who, being as much frightened as the others, made one of the number. The poor woman lay trembling in her bed alone, unable to help herself, and her back being turned to the infant, saw not that it was taken away by an invisible hand. Those who had left her, having enquired about the neighbourhood, and finding there was no cause for the outcry they had heard, laugh'd at each other for the mistake ; but as they were going to re-enter the house, the poor babe lay on the threshold, and by its cries preserv'd itself from being trod upon. This exceedingly amazed all that saw it, and the mother being still in bed, they could ascribe no reason for finding it there, but having been removed by fairies, who, by their sudden return, had been prevented from carrying it any further.

About a year after the same woman was brought to bed of a second child, which had not been born many nights before a great noise was heard in the house where they kept their cattle ; (for in this Island, where there is no shelter in the fields from the excessive cold and damps, they put all their milch kine into a barn, which they call a cattle-house.) Every body that was stirring ran to see what was the matter, believing that the cows had got loose ; the nurse was as ready as the rest, but finding all

safe, and the barn-door close, immediately returned, but not so suddenly but that the new-born babe was taken out of the bed, as the former had been, and dropt on their coming, in the middle of the entry. This was enough to prove the fairies had made a second attempt; and the parents sending for a minister, join'd with him in thanksgiving to God, who had twice delivered their children from being taken from them.

But in the time of her third lying-in, every body seem'd to have forgot what had happened in the first and second, and on a noise in the cattle-house ran out to know what had occasioned it. The nurse was the only person, excepting the woman in the straw, who stay'd in the house; nor was she detained thro' care, or want of curiosity, but by the bonds of sleep, having drank a little too plentifully the preceding day. The mother, who was broad awake, saw her child lifted out of the bed and carried out of the chamber, tho' she could not see any person touch it; on which she cryed out as loud as she could, Nurse, nurse! my child, my child is taken away; but the old woman was too fast to be awaken'd by the noise she made, and the infant was irretrievably gone. When her husband, and those who had accompany'd him, returned, they found her wringing her hands and uttering the most piteous lamentations for the loss of her child; on which, said the husband, looking into the bed, the woman is mad, do you not see the child lies by you? On which she turned and saw indeed something like a child, but far different from her own, who was a very beautiful, fat, well-featured babe; whereas, what was now in the room of it, was a poor, lean, withered deformed creature. It lay quite naked, but the clothes belonging to the child that was exchanged for it, lay wrapt up all together on the bed.

This creature lived with them near the space of nine years, in all which time it eat nothing except a few herbs, nor was ever seen to void any other excrement than water; it neither spoke, nor could stand or go, but seemed enervate in every joint, like the changeling I mentioned before, and in all its actions showed itself to be of the same nature.

A woman who lived about two miles distant from Ballasalli, and used to serve my family with butter, made me once very merry with a story she told me of her daughter, a girl of about ten years old, who, being sent over the fields to the town for a pennyworth of tobacco for her father, was on the top of a mountain surrounded by a great number of little men who would not suffer her to pass any further. Some of them said she should go with them, and accordingly laid hold of her; but one seeming more pitiful, desired they would let her alone; which they refusing, there ensued a quarrel, and the person who took her part fought bravely in her defence. This so incensed the others, that to be revenged on her for being the cause, two or three of them seized her, and pulling up her clothes, whipped her heartily; after which, it seems, they had no further power over her, and she ran home directly, telling what had befallen her, and showing her buttocks on which were the prints of several small hands. Several of the towns-people went with her to the mountain, and she conducting them to the spot, the little antagonists were gone, but had left behind them proofs (as the good woman said) that what the girl had informed them was true; for there was a great deal of blood to be seen on the stones. This did she aver with all the solemnity imaginable.

Another woman equally superstitious and fanciful as the former, told me, that being great with child, and expecting every moment the good hour, as she lay awake one night in her bed, she saw seven or eight little women come into her chamber, one of whom had an infant in her arms; they were followed by a man of the same size with themselves, but in the habit of a minister. One of them went to the pail, and finding no water in it, cried out to the others, what must they do to christen the child? On which, they reply'd, it should be done in beer. With that, the seeming parson took the child in his arms, and performed the ceremony of baptism, dipping his hand into a great tub of strong beer, which the woman had brew'd the day before to be ready for her lying-in. She told me that they

baptized the infant by the name of Joan, which made her know she was pregnant of a girl, as it proved a few days after, when she was delivered. She added also that it was common for the fairies to make a mock-christening when any person was near her time, and that according to what child, male or female, they brought, such should the woman bring into the world.

But I cannot give over this subject without mentioning what they say befel a young sailor, who coming off a long voyage, tho' it was late at night, chose to land rather than lie another night in the vessel: being permitted to do so, he was set on shore at Douglas. It happened to be a fine moon-light night, and very dry, being a small frost; he therefore forbore going into any house to refresh himself, but made the best of his way to the house of a sister he had at Kirk Merlugh. As he was going over a pretty high mountain, he heard the noise of horses, the hollow of a huntsman, and the finest horn in the world. He was a little surprized that any body pursued those kinds of sports in the night, but he had not time for much reflection before they all passed by him, so near that he was able to count what number there was of them, which he said was thirteen, and that they were all drest in green, and gallantly mounted. He was so well pleased with the sight, that he would gladly have follow'd, could he have kept pace with them; he cross'd the foot-way, however, that he might see them again, which he did more than once, and lost not the sound of the horn for some miles. At length, being arrived at his sister's, he tells her the story, who presently clapped her hands for joy, that he was come home safe; for, said she, those you saw were fairies, and 'tis well they did not take you away with them.

There is no persuading them but that these huntings<sup>(60)</sup> are frequent in the Island, and that these little gentry being too proud to ride on Manx horses, which they might find in the field, make use of the English and Irish ones, which are brought over and kept by gentlemen. They say that nothing is more common, than to find these poor beasts in a morning, all over

in a sweat and foam, and tired almost to death, when their owners have believed they have never been out of the stable. A gentleman of Ballafletcher assured me he had three or four of his best horses killed with these nocturnal journeys.

At my first coming into the Island, and hearing these sort of stories, I imputed the giving credit to them merely to the simplicity of the poor creatures who related them; but was strangely surprized when I heard other narratives of this kind, and altogether as absurd, attested by men who passed for persons of sound judgment. Among this number, was a gentleman my near neighbour, who affirmed with the most solemn asseverations, that being of my opinion, and entirely averse to the belief that any such beings were permitted to wander for the purposes related of them, he had been at last convinced by the appearance of several little figures playing and leaping over some stones in a field, whom, a few yards distance, he imagined were school-boys, and intended, when he came near enough, to reprimand, for being absent from their exercises at that time of the day, it being then, he said, between three and four of the clock: but when he approached, as near as he could guess, within twenty paces, they all immediately disappeared, tho' he had never taken his eyes off them from the first moment he beheld them; nor was there any place where they could so suddenly retreat, it being an open field without hedge or bush, and, as I said before, broad day.

Another instance, which might serve to strengthen the credit of the other, was told me by a person who had the reputation of the utmost integrity. This man being desirous of disposing of a horse he had at that time no great occasion for, and riding him to market for that purpose, was accosted, in passing over the mountains, by a little man in a plain dress,<sup>(61)</sup> who asked him if he would sell his horse. 'Tis the design I am going on, reply'd the person who told me the story. On which, the other desired to know the price. Eight pounds, said he. No, resumed the purchaser, I will give no more than seven; which, if you will

take, here is your money. The owner thinking he had bid pretty fair, agreed with him, and the money being told out, the one dismounted, and the other got on the back of the horse, which he had no sooner done, than both beast and rider sunk into the earth immediately, leaving the person who had made the bargain in the utmost terror and consternation. As soon as he had a little recovered himself, he went directly to the parson of the parish, and related what had passed, desiring he would give his opinion whether he ought to make use of the money he had received or not. To which he reply'd, that as he had made a fair bargain, and no way circumvented, nor endeavoured to circumvent the buyer, he saw no reason to believe, in case it was an evil spirit, it could have any power over him. On this assurance, he went home well satisfied, and nothing afterward happened to give him any disquiet concerning this affair.

A second account of the same nature I had from a clergyman, and a person of more sanctity than the generality of his function in this Island. It was his custom to pass some hours every evening in a field near his house, indulging meditation, and calling himself to an account for the transactions of the past day. As he was in this place one night, more than ordinarily wrapt in contemplation, he wandered, without thinking where he was, a considerable way further than it was usual for him to do; and as he told me, he knew not how far the deep musing he was in might have carried him, if it had not been suddenly interrupted by a noise, which, at first, he took to be the distant bellowing of a bull; but as he listened more heedfully to it, found there was something more terrible in the sound than could proceed from that creature. He confess'd to me, that he was no less affrighted than surprized, especially when the noise coming still nearer, he imagined whatever it was that it proceeded from, it must pass him: he had, however, presence enough of mind to place himself with his back to a hedge, where he fell on his knees, and began to pray to God with all the vehemence so dreadful an occasion required. He had not been long in that



position, before he beheld something in the form of a bull, but infinitely larger than ever he had seen in England, much less in Man, where the cattle are very small in general. The eyes, he said, seemed to shoot forth flames, and the running of it was with such a force, that the ground shook under it as in an earthquake. It made directly toward a little cottage, and there, after most horrible roaring, disappear'd. The moon being then at the full, and shining in her utmost splendor, all these passages were perfectly visible to our amazed divine, who having finished his ejaculation, and given thanks to God for his preservation, went to the cottage, the owner of which, they told him, was that moment dead. The good old gentleman was loth to pass a censure which might be judged an uncharitable one; but the deceased having the character of a very ill liver, most people who heard the story were apt to imagine this terrible apparition came to attend his last moments.

A mighty bustle they also make of an apparition, which they say, haunts Castle Russin,<sup>(62)</sup> in the form of a woman, who was some years since executed for the murder of her child. I have heard not only persons who have been confined there for debt, but also the soldiers of the garrison affirm they have seen it various times: but what I took most notice of, was the report of a gentleman, of whose good understanding, as well as veracity, I have a very great opinion. He told me that happening to be abroad late one night, and caught in an excessive storm of wind and rain, he saw a woman stand before the castle-gate, where being not the least shelter, it something surprized him that any body, much less one of that sex, should not rather run to some porch or shed, of which there are several in Castle-Town, than chuse to stand still exposed and alone to such a dreadful tempest. His curiosity exciting him to draw nearer, that he might discover who it was that seemed so little to regard the fury of the elements, he perceived she retreated on his approach, and at last, he thought, went into the castle, tho' the gates were shut: this obliging him to think he had seen a spirit

sent him home very much terrified ; but the next day, relating his adventure to some people who lived in the castle, and describing, as near as he could, the garb and stature of the apparition, they told him it was that of the woman above mentioned, who had been frequently seen by the soldiers on guard to pass in and out of the gates, as well as to walk thro' the rooms, though there was no visible means to enter.

Tho' so familiar to the eye, no person has yet, however, had the courage to speak to it, and, as they say, a spirit has no power to reveal its mind without being conjured to do so in a proper manner, the reason of its being permitted to wander is unknown.

Another story of a like nature, I have heard concerning an apparition, which has frequently been seen on a wild common near Kirk Jarmyn mountains, which, they say, assumes the shape of a wolf and fills the air with most terrible howlings.

But having run so far in the account of supernatural appearances, I cannot forget what was told me by an English gentleman and my particular friend. He was about passing over Douglas bridge before it was broken, but the tide being high, he was obliged to take the river ; having an excellent horse under him, and one accustomed to swim. As he was in the middle of it, he heard, or imagined he heard, the finest symphony,<sup>(53)</sup> I will not say in the world, for nothing human ever came up to it. The horse was no less sensible of the harmony than himself, and kept in an immoveable posture all the time it lasted ; which, he said, could not be less than three quarters of an hour, according to the most exact calculation he could make when he arrived at the end of his little journey and found how long he had been coming.

He, who before laugh'd at all the stories told of fairies, now became a convert, and believed as much as ever a Manks man of them all.

As to circles in the grass,<sup>(54)</sup> and the impression of small feet among the snow, I cannot deny but I have seen them frequently,

and once thought I heard a whistle, as tho' in my ear, when nobody that could make it was near me.

For my part I shall not pretend to determine if such appearances have any reality, or are only the effect of the imagination; but as I had much rather give credit to them than be convinced by ocular demonstration, I shall leave the point to be discussed by those who have made it more their study; and only say, that whatever belief we ought to give to some accounts of this kind, there are others, and those much more numerous, which merit only to be laughed at: it not being at all consonant to reason, or the idea religion gives us of the fallen angels, to suppose spirits so eminent in wisdom and knowledge, as to be exceeded by nothing but their Creator, should visit the earth for such trifling purposes as to throw bottles and glasses about a room, and a thousand other as ridiculous gambols mentioned in those voluminous treatises of apparitions.

The natives of this Island tell you also that before any person dies the procession of the funeral<sup>(66)</sup> is acted by a sort of beings which for that end render themselves visible. I know several that have offered to make oath that as they have been passing the road, one of these funerals has come behind them, and even laid the bier on their shoulders, as tho' to assist the bearers. One person, who assured me he had been served so, told me that the flesh of his shoulder had been very much bruised, and was black for many weeks after.

There are few or none of them who pretend not to have seen or heard these imaginary obsequies, (for I must not omit that they sing psalms in the same manner as those do who accompany the corps of a dead friend) which so little differ from real ones, that they are not to be known 'till both coffin and mourners are seen to vanish at the church doors. These they take to be a sort of friendly demons, and their business, they say, is to warn people of what is to befall them: accordingly they give notice of any stranger's approach, by the trampling of horses at the gate of the house where they are to arrive. As difficult as I

found it to bring myself to give any faith to this, I have frequently been very much surprised, when on visiting a friend I have found the table ready spread and every thing in order to receive me, and been told by the person to whom I went that he had knowledge of my coming, or some other guest, by these good-natured intelligencers. Nay, when obliged to be absent some time from home, my own servants have assured me they were informed by these means of my return, and expected me the very hour I came, tho' perhaps it was some days before I hoped it myself at my going abroad. That this is fact, I am positively convinced by many proofs; but how or wherefore it should be so, has frequently given me much matter of reflection, yet left me in the same uncertainty as before. Here, therefore, will I quit the subject, and proceed to things much easier to be accounted for.

Having been so copious in my description of the spiritual power, it will be expected I should say something of the temporal jurisdiction, which is perpetually in opposition with the other, and is arbitrary but in two things, viz. That in the cattle markets<sup>(66)</sup> no person be he of ever so great condition is permitted to cheapen or bid money for any beast till the lord's steward has had the refusal of it: and that if any man or maid-servant be esteemed extraordinary in their way, either he, the Governour, or the two Deempsters have the power to oblige such a servant to live with them for the space of a year, and receive no more than six shillings for their service during the said time. This they call yarding,<sup>(67)</sup> and the ceremony of it is performed in the following manner: An officer appointed for that purpose, called a Sumner, lays a straw over his or her shoulder, and says, "By virtue of this, you are yarded" for the service of the Lord of Man in the house of his steward, governour, or deempster, which-ever of them it is that has given this commission. But this is a law of no force in bishop's lands; for which reason, all servants who have any apprehensions of being yarded, hire themselves, if possibly they can, to those who rent the abovesaid

lands; or failing in that, as soon as they perceive an officer coming near them, run to that asylum, on which, when they have set their feet, they are safe for that time.

In all things else the people are treated with the utmost lenity by the Government. The officers and soldiery, who receive their commissions and pay from the Lord of Man, are extremely courteous and civil, rather endeavouring to do all the good offices they can, than in the least exerting any authority. 'Tis to their compassion<sup>(59)</sup> alone, that the poor criminals sentenced by the spiritual court to that loathsome dungeon under the chappel at Peel are not really confined there, but have the liberty of the castle. In fine, they are not only the best-bred, and most conversable men in the Island, but likewise, generally speaking, the least vicious, in spite of the little regard they pay to the ecclesiastical jurisdiction.

As to their law-suits, they are neither expensive nor tedious, but that draws on a misfortune of as bad, if not worse consequence than either of the others; which is, that the over-cheapness renders them frequent. When a person has a mind to commence a suit against his neighbour for debt, he has no more to do than to take out a token,<sup>(60)</sup> which is a piece of slate marked with the governour's name on it; and it is the same thing with an arrest in England: the price of these tokens is no more than two pence, and every man being allowed to plead his own cause, there is no occasion for counsellors, attorneys, or solicitors. The ignorance, however, of the people, and their incapacity of speaking for themselves in publick, have given an opportunity to some men to set up for a kind of lawyers,<sup>(60)</sup> who take fees, and argue on both sides, as in the courts of justice elsewhere.

Their Sheeding courts,<sup>(61)</sup> the same with our Terms, are held but twice a year; but then they have a court of Chancery,<sup>(62)</sup> wherein the Governour is sole judge, which, if there be occasion, he may hold once every week; and this gives so easy and speedy a dispatch to all differences, that there is little to do at their Grand Assizes.

I know nothing in their statutes nor punishments particular, but this; which is, that if any person be convicted of uttering a scandalous report, and cannot make good the assertion, instead of being fined or imprisoned, they are sentenced to stand in the market-place on a sort of scaffold erected for that purpose, with their tongue in a noose made of leather, which they call a bridle,<sup>(63)</sup> and having been thus exposed to the view of the people for some time, on the taking off this machine they are obliged to say three times, *Tongue thou hast lyed.*<sup>(64)</sup> As whimsical as this punishment may seem, I know not but if introduced in some places that I could name it might put a greater stop to malice than any private punishment whatsoever; because, that tho' a person who has once suffered this shame should be tempted to commit the same crime a second time, it would be to little purpose, because whatever he said would be sure to gain no credit, after having been once recorded as a liar.

And now having given as full a description as I think can be expected from me of the courts of judicature, both spiritual and temporal, and the punishments decreed for offenders in this Island, I shall proceed to say something of the place itself, which may be called, properly enough, a rocky, mountainous desert; little space being left for either arable or pasture, and nothing of a wood or forest in the whole Island. You may ride many miles and see nothing but a thorn-tree, which is either fenced round, or some other precaution taken, that so great a rarity shall receive no prejudice. Hedges they have none<sup>(65)</sup> but what are made with clay; but as they have great quantity of fern and goss, that serves them to bake their bread with instead of wood.

Yet, notwithstanding the present scarcity of timber, the natives tell you, it was once a very woody country; inasmuch that Peel, which was originally called Pile castle, took its name from being at first no more than a huge pile of logs of wood, laid in so regular a manner, as to form distinct apartments, and make it a dwelling-place. But this is supposed to be before the

flood, and if we may give credit to Doctor Barnet's Theory of the Earth, that the world was then one vast continent, without any division of the lands by sea or rivers, 'tis easy to believe that universal flow of waters might, on leaving it, have thrown up the earth in such mountains, and buried the trees beneath their monstrous weight.

'Tis certain that they have no timber but what they find in bogs or sloughs when they dig for turf, and there is seldom any found in less than fourteen or fifteen foot deep. In searching for it they sometimes meet with greater prizes : I myself saw a very fine silver crucifix and many pieces of old coin, not only of copper but also of gold and silver. They were got into hands which would not be prevailed on to part with them, tho' they knew neither the age nor meaning of them ; otherwise I would have sent some to our learned and ingenious antiquaries in England, who, perhaps, might by the inscriptions and figures, have been able to judge more truly of the former government and rulers of the people, than any of those traditions which with them pass for historical truths, but according to my notion of things are no better than so many fables. But as I could not obtain the real medals,<sup>(66)</sup> I had the privilege of taking a draught of some which I looked upon as the most curious of them ; and having done it with tolerable exactness 'tis possible the gentlemen above mentioned may discover by them what I must acknowledge myself unable to comprehend, tho' I have spent a great deal of time and pains in the endeavour.

The first of these were of gold; the next silver, and all the others brass. But there were many which I believe of greater antiquity, but so much impaired that it was impossible for the nicest eye to take the impression.

Having mentioned these curiosities, I must not omit one, which, if true, was a much greater, and afforded more matter of speculation to the age it was found in than any I have named. It was a man perfect in all his limbs and features, and what is yet more wonderful, in his habit ; tho' by the make of it, he

must have lain under-ground upwards of an hundred years. This extraordinary discovery, they say, happened no longer ago than in the reign of king Charles the First: there are persons now living, who assured me their fathers saw it; and from hence they infer the wholesomeness of their climate, since the earth of itself, only by being kept close, could preserve a human body, unembowelled, unembalmed, from being corrupted, or even his clothes from rottenness or decay. But as greatly as I have heard this story averred, I do not set it down, either here, or in my own mind, for undoubted verity, but leave it to the pleasure of my reader to believe as he thinks most reasonable, concerning this, as well as the many other prodigies of nature which no man can give a full account of this Island without mentioning.

Among others, I know none which more justly may be called so, at least, of those which I am convinced of the truth of, than that of the water-bull.<sup>(67)</sup> An amphibious creature which takes its name from the so great resemblance it has of that beast, that many of the people, having seen him in a field, have not distinguished him from one of the more natural species: nor have the cows any instinct to avoid him, tho' if any happen to copulate with him, as they frequently do, the creature they conceive never has life nor any due formation, but seems a rude lump of flesh and skin without bones, and is seldom brought forth without the death of the cow.

A neighbour of mine who kept cattle had his fields very much infested with this animal, by which he had lost several cows; he, therefore, placed a man continually to watch, who bringing him word that a strange bull was among the cows, he doubted not but it was the water-bull, and having called a good number of lusty men to his assistance, who were all armed with great poles, pitch-forks, and other weapons proper to defend themselves, and be the death of this dangerous enemy; they went to the place where they were told he was, and run altogether at him: but he was too nimble for their pursuit, and after tiring



them over mountains and rocks and a great space of stony ground, he took a river, and avoided any further chase by diving down into it, tho' every now and then he would show his head above water, as if to mock their skill. I heard of a person, however, who being perplexed in this manner by one of these water-bulls, had more cunning, and taking a gun with him, charged with a brace of bullets, shot him as he was going into the river.

As to any buildings of great antiquity in this Island, there are now no remains, after Castle Russin and Peel Castle, with the churches about it, but the Nunnery and the Fort at Duglas, each of which I shall describe in a particular manner.

That which is called the Nunnery,<sup>(68)</sup> is situate in a good pleasant part of the country, about half a mile from Duglas; and tho' now entirely out of repair, except one small part of it, where the present Major has his residence,<sup>(69)</sup> shows in its ruins that few monasteries once exceeded it either in largeness or fine building. There are still some of the cloysters remaining, the ceilings of which discover they were the work of the most masterly hands, nothing in the whole creation but what is imitated in curious carvings on it. The pillars supporting the arches are so thick, as if that edifice was erected with a design to baffle the efforts of time; nor could it, in more years than have elapsed since the coming of Christ, have been so greatly defaced, had it received no injury but from time: but in some of the dreadful revolutions this Island has sustained, it doubtless has suffered much from the outrage of the soldiers, as may be gather'd by the niches yet standing in the chapel (which has been one of the finest in the world) and the images of the saints repositied in them being torn out, which could not have happened but by force.

Here has also been many curious monuments, the inscriptions of which, tho' almost worn out, yet still retain enough to make the reader know the bodies of very great persons have been

reposited here. There is plainly to be read on one of them,

*Illustrissima Matilda filia* \* \* \* \* \*

and a little lower, on the same stone,

\* \* \* \* *Rex Mercie* \* \* \* \*

I think there is great probability that this was Matilda, the daughter of Ethelbert, one of the kings of England, of the Saxon race, since both Stow and Hollingshed agree that princess died a recluse: but as there is no certainty, the date being entirely erased, I shall leave it to my reader to think of it according to his pleasure.

But I am entirely of opinion that Cartesmunda, the fair nun of Winchester, who fled from the violence threatened her by king John, took refuge in this monastery,\* and was here buried; because there is very plainly to be read,

*Cartesmunda Virgo immaculata.*

These words remain so legible, that I doubt not but the whole inscription would have been so too, had not some barbarous and sacrilegious hands broke the stone, leaving only one corner of it, which is supported by a column, and on the base the date is yet perfectly fresh.

*Anno Domini 1230.*

Several fine figures, which seem designed by way of hieroglyphics, have also been both the ornaments and explanation of these tombs; but now so demolished, that one can only know by the fragments they have been too excellent not to have merited a better fate.

In the midst of a small square court behind this chapel is a sort of a pyramid of reddish stones cemented with clay, on which

\* i. e. Nunnery.

formerly stood a cross ; and near it have been many fine monuments, tho' not so magnificent as those within the chapel. From this place you may go down by a gradual descent to a cell, built all of white stone, where stood the confessional chair ; but this also lies now in ruins ; as does a great gate, which, they say, was once exceeding fine, and was never opened but at the initiation of a nun or the death of the lady abbess. Some pieces of broken columns are still to be seen up and down the ground, but the greatest part have been removed for other uses. There are a vast number of caverns underground, some of which were built for places of penance, others for convenience. In some there are narrow stone benches, which, by the excessive dampness, are overgrown with moss, but all are dark, and the very entrance to them choaked up with weeds and briars ; so little veneration do the present inhabitants of this Island pay to antiquity, or the memory of what was so precious to their forefathers, who were formerly so very religious, that when they went abroad, they put on a winding-sheet, to show they were not unmindful of death.

Tho' the rivers in this Island afford great plenty of excellent water, a well belonging to this Nunnery is said to have exceeded them all ; but has been, notwithstanding the many extraordinary properties ascribed to it, of late suffer'd to dry up.

Here have also been many spacious gardens for the convenience and pleasure of the nuns, but I have heard a melancholy account of the severe tryal put on those who were suspected to have been guilty of falsifying their vow of chastity.

Over a place called the How of Douglas, which is the extent of the Earl of Derby's dominion on the sea, there is a rock vastly high and steep, about the middle of which is a hollow not very different from the fashion of an elbow-chair,<sup>(70)</sup> and near the top, another much like the former. Whether these are made by art or nature, I cannot pretend to determine, nor did I ever hear : but on the slightest accusation, the poor nun was brought to the foot of this rock, when the sea was out, and obliged to climb to

the first chair, where she sat till the sea had twice ebbed and flowed. Those who endured this trial, and descended unhurt, were cleared of the aspersion thrown upon them. But in my opinion, the number of the fortunate could not be great, for besides the danger of climbing the ragged and steep rock, (which now very few men can do above thirty or forty paces) the extreme cold when you come to any height, the horror of being exposed alone to all the fury of the elements, and the horrid prospect of the sea, roaring thro' a thousand cavities and foaming round you on every side, is enough to stagger the firmest resolution and courage, and has without all question been the destruction of many of those unhappy wretches.

The Fort of Duglas,<sup>(71)</sup> which commands the bay, is a very ancient building, but kept in good repair. They say that the great Caratack, brother to Bonduca, queen of Britain, concealed here his young nephew from the fury of the Romans, who were in pursuit of him, after having vanquished the queen and slain all her other children. There is certainly a very strong and secret apartment underground in it, having no passage to it but a hole, which is covered with a large stone; and is called to this day, *The Great Man's Chamber*.

The ancient inhabitants of this Island seem to have taken a great delight in subterranean dwellings, for there is no one old building in it, which has not at least an equal number of rooms underground as above, and sometimes as much, if not more, richly ornamented with carvings, and the floors covered with stone of different colours, which makes them appear as if inlaid, and are very beautiful to the eye. This therefore one may be bold to say without injuring the truth, that however unpolite and savage those who now call themselves the natives of Man may be, it had in it, in some ages of the world, persons of the most delicate and elegant taste, and who in all their customs savoured of a disposition rather inclined to the romantick than the rustick, as they are at this time degenerated, even to the greatest degree that can be imagined.

My reader will easily perceive how little I derogate from the genteelness of their manners, when I shall tell him that knives, forks, or spoons,<sup>(73)</sup> are things in so little use with them, that at those houses which are counted the best, (excepting the governor's, the bishop's, and the lord's steward's) you shall not find above three or four knives at a table, where, perhaps, there are twenty guests, and as for forks, they seem not to know what to do with them ; for if a Manks man, or woman, happens to be invited to an English family, nothing can be more awkward than their attempting to make use of them. They are admirably dextrous in dissecting a fowl with their fingers, and if the operation happens to be more than ordinarily difficult, they take one quarter in their teeth, and with both their hands wrench the limbs asunder. This, I have seen done among very wealthy people, and who would not deny themselves these conveniences, if they thought them of any consequence. Nay, so incorrigible are they in this humour, that tho', whenever invited by the English or Irish, they find these utensils at every plate, they will not return the complaisance at their own entertainments. This behaviour, at my first coming, put me in mind of *Æsop's* stork, who invited the fox to dinner on viands in long-necked bottles ; for I found good provision, but no means to come at it. But on my growing better acquainted with the custom of the people, I carried for the future a knife, fork, and spoon in my pocket.

In their sports they retain something of the Arcadian simplicity. Dancing, if I may call it so, jumping and turning round at least, to the fiddle and base-viol, is their great diversion. In summer they have it in the fields, and in winter in the barns. The month of May is every year ushered in with a ceremony which has something in the design of it pretty enough, and, I believe, will not be tiresome to my reader in the account.

In almost all the great parishes they chuse from among the daughters of the most wealthy farmers a young maid, for the Queen of May.<sup>(73)</sup> She is drest in the gayest and best manner

they can, and is attended by about twenty others, who are called maids of honour: she has also a young man, who is her captain, and has under his command, a good number of inferior officers. In opposition to her, is the Queen of Winter, who is a man drest in woman's clothes, with woollen hoods, furr tippets, and loaded with the warmest and heaviest habits one upon another: in the same manner are those who represent her attendants drest, nor is she without a captain and troop for her defence. Both being equipt as proper emblems of the beauty of the spring, and the deformity of the winter, they set forth from their respective quarters; the one preceded by violins and flutes, the other with the rough musick of the tongs and cleavers. Both companies march till they meet on a common, and then their trains engage in a mock-battle. If the Queen of Winter's forces get the better, so far as to take the Queen of May prisoner, she is ransomed for as much as pays the expences of the day. After this ceremony, Winter and her company retire, and divert themselves in a barn, and the others remain on the green, where having danced a considerable time, they conclude the evening with a feast: the queen at one table with her maids, the captain with his troop at another. There are seldom less than fifty or sixty persons at each board, but, as I said before, not more than three or four knives.

I must not here omit that the first course at a Manks feast is always broth, which is served up, not in a soup-dish, but in wooden piggins, every man his mess. This they do not eat with spoons, but with shells, which they call sligs, very like our mussel shells, but much larger.

Christmas<sup>(74)</sup> is ushered in with a form much less meaning, and infinitely more fatiguing. On the 24th of December, towards evening, all the servants in general have a holiday, they go not to bed all night, but ramble about till the bells ring in all the churches, which is at twelve a-clock; prayers being over, they go to hunt the wren, and after having found one of these poor birds, they kill her, and lay her on a bier with the utmost

solemnity, bringing her to the parish church, and burying her with a whimsical kind of solemnity, singing dirges over her in the Manks language, which they call her knell; after which Christmas begins. There is not a barn unoccupied the whole twelve days, every parish hiring fiddlers at the public charge; and all the youth, nay, sometimes people well advanced in years making no scruple to be among these nocturnal dancers. At this time there never fails of some work being made for Kirk Jarmyns; so many young fellows and girls meeting in these diversions, nature too often prompts them to more close celebrations of the festival, than those the barn allows; and many a hedge has been witness of endearments, which fear of punishment has afterwards made both forswear at the holy altar in purgation. On Twelfth-day the fiddler lays his head in some one of the wenches laps, and a third person asks, who such a maid, or such a maid shall marry, naming the girls then present one after another; to which he answers according to his own whim, or agreeable to the intimacies he has taken notice of during this time of merriment. But whatever he says is as absolutely depended on as an oracle; and if he happens to couple two people, who have an aversion to each other, tears and vexation succeed the mirth. This, they call, *cutting off the Fiddler's head*; for after this, he is dead for the whole year.

This custom still continues in every parish, and if any young lad or lass was denied the privilege of doing whatever came into their heads, they would look on themselves as infinitely injured. This time is indeed their carnival, and they take, and are allowed more liberties, than methinks is consonant with their strictness in other cases.

The young men here are great shooters with bows and arrows.<sup>(76)</sup> There are frequently shooting matches, parish against parish, and wagers laid which side shall have the better.

As for public shows, there are none of any kind exhibited in this Island, so that the only diversion of the better sort of people is drinking, which indeed they have an excellent opportunity

to indulge; the best wines, and rum, and brandy, being excessively cheap, by reason, as I before observed, of their paying no custom for it, and a man may drink himself dead without much expence to his family.

They have no fairs<sup>(76)</sup> worth mentioning, except two, which are kept at Kirk Patrick, the one at Midsummer, and the other just after Michaelmas. To these the good housewives bring thread and worsted of their own spinning to be wove, and here also you may buy any sort of linen and woollen cloth the country produces, but none else. They sell no trinkets at these fairs, as at the English ones, nor much eatables, besides butter and fowls, which commodities are brought in creels, a sort of baskets made of straw, which they hang over their horses necks, in the manner of panniers, and will contain a great quantity.

As to their horses,<sup>(77)</sup> they are generally fleet, but small, and very hardy; they wear no shoes, eat no corn, nor ever go into a stable: but when they come off a journey, tho' the weather be ever so bad, are only turned loose to graze before their doors, or in an adjoining field.

Nor are their owners of much less hardy constitutions; the greatest part of them, of both sexes, go barefoot, except on Sundays, or when they are at work in the field, and have then only small pieces of cows or horses hide at the bottom of their feet, tyed on with packthread, which they call carrans. Their food is commonly herrings and potatoes, or bread made of potatoes; for, notwithstanding the great plenty of salmon, cod, eels, rabbits, and wild fowl of all sorts, the ordinary people either can not, or will not afford themselves any thing else. They are, however, exceeding strong; I have seen a little woman tuck up her petticoats, and carry a very lusty man on her back thro' the river, and this they frequently do for a piece of money, the water being too deep for any but the natives to pass on foot.

Angling and shooting would be agreeable diversions for gentlemen here, were not the air so extremely cold and aguish. 'Tis certain that there is not a place in the known world which



affords finer fish : I have seen eels of six foot long, and salmon<sup>(78)</sup> of between four and five foot, and wonderfully sweet and luscious : nor is their wild fowl inferior to any, especially the woodcocks and teal. They have also a kind, which I never heard of anywhere else ; it is called a puffen,<sup>(79)</sup> and is of a grey colour, with a white breast, somewhat bigger than a tame pigeon, and is good food to be eat fresh, only is too fat, and has something of a fishy taste ; but is excellent when potted or pickled, and will last good for a whole year. These birds are taken in a place, called the Calf of Man, where they breed in great quantities in the holes of the rocks. They both fly, and swim and dive in the water like ducks. The best time for taking them, is in the latter end of July, and the beginning of August.

Rabbits<sup>(80)</sup> are in such plenty, especially in the months of August and September, that they may be bought for a penny a-piece, returning the skins, which are the perquisite of the Earl of Derby, and given to his steward, who sends them to England and Ireland by persons who come over every year, on purpose to import them.

But as the herring fishery<sup>(81)</sup> is the most talked on abroad of any thing appertaining to this Island, I believe my reader will be surprized that I have so long been silent on that head : To comply therefore with his expectation, and discharge, as well as in me lies, the duty of an historian, I shall give as perfect an account of it as possible.

Tho' herrings are taken all round this Island, yet the main body of the fisher-boats goes out from Port Iron, where the fishermen are attended by a clergyman, who joins with them in a solemn form of prayer, on the sea-side, to Almighty God, that he will be pleased to favour their undertaking, and bless their nets with plenty. 'Tis the opinion of many learned men, that there is no created being on earth, of which there is not a similitude in the sea, and the creatures which I have sometimes seen brought up with the herrings, seem to confirm the truth of this conjecture. Nothing is more common than for their nets to be

broke with the weight of a fish, which they call a sea-calf; and, indeed, in the head and all the upper parts, differs nothing from those we see in the field. But what does them the most damage is the dog-fish, which, by reason of its largeness, tears the nets in such a manner that they lose the herrings thro' the holes, and bring up no other prize than that of which nothing but the skin is of any value. This was so great a grievance, that formerly they put up publick prayers in all the churches, that the dog-fish might be taken from them; after which they lost their whole trade, for the dog-fish was taken from them, but with it the herrings also, neither of them coming near their seas all that season: on which they changed their tone, and prayed with more vehemence for the return of the dog-fish than they did before for its departure. God was pleased, they say, to listen to their complaint, and on their next going out, sent them both herrings and dog-fish, tho' not in such abundance as before. Whether this is fact or not I will not pretend to say; it however, affords a good moral, that we ought not to expect only blessings from the hand of Heaven: some evil must be mingled with the good, to the end we may be more dependant on divine providence; we should else be too apt to forget our duty, and perhaps, look on the comforts we receive as our due, and the just reward of our actions.

As at my first coming to the Island, I was extremely solicitous in diving into the manners and humour of a people, which seemed so altogether new, and different from all the other Europeans I had ever seen; I went to Port Iron, the first season for fishery after my arrival: where, falling into discourse with some of the inhabitants, I had an account given me, which I think, would be doing something of injustice to the publick to conceal.

I believe there are few people who have not heard of mermaids and mermen, tho' I never met with any who looked on them as any thing more than the chimerical Tritons and Amphitrites of the poets, till accidentally falling in company with an old Manks man, who had used the sea many years, he told me he had

frequently seen them, and endeavoured to make me believe his assertion true, by a thousand oaths and imprecations. I happening to mention this at Port Iron, they seemed to wonder at my incredulity, and gave me the following narration.

In the time, said they, that Oliver Cromwell usurped the Protectorship of England, few or no ships resorted to this Island, and that uninterrupted and solitude of the sea, gave the mer-men and mermaids (who are enemies to any company but those of their own species) frequent opportunities of visiting the shore, where, in moonlight nights, they have been seen to sit, combing their heads, and playing with each other; but as soon as they perceived any body coming near them, jumped into the water, and were out of sight immediately. Some people who lived near the coast having observed their behaviour, spread large nets, made of small but very strong cords, upon the ground, and watched at a convenient distance for their approach. The night they had laid this snare, but one happened to come, who was no sooner set down, than those who held the strings of the net, drew them with a sudden jirk, and enclosed their prize beyond all possibility of escaping.<sup>(82)</sup>

On opening the net, and examining their captive, by the largeness of her breasts, and the beauty of her complexion, it was found to be a female; nothing, continued my author, could be more lovely, more exactly formed, in all parts above the waist resembling a compleat young woman, but below that, all fish, with fins, and a huge spreading tail. She was carried to a house, and used very tenderly, nothing but liberty being denied. But tho' they set before her the best provision the place afforded, she would not be prevailed on to eat, or drink, neither could they get a word from her, tho' they knew these creatures were not without the gift of speech, having heard them talk to each other when sitting regaling themselves by the sea-side. They kept her in this manner three days, but perceiving she began to look very ill with fasting, and fearing some calamity would befall the Island if they should keep her till she died, they agreed to let

her return to the element she liked best, and the third night set open their door ; which, as soon as she beheld, she raised herself from the place where she was then lying, and glided with incredible swiftness on her tail to the sea-side. They followed at a distance, and saw her plunge into the water, where she was met by a great number of her own species, one of whom asked what she had observed among the people of the earth ; nothing very wonderful, answer'd she, but that they are so very ignorant as to throw away the water they have boiled eggs in. This question and her reply, they told me was distinctly heard by those who stood on the shore to watch what passed.

As I had not yet attained a thorough knowledge of the superstition of these people, nor the passionate fondness for every thing that might be termed *the wonderful*, I was excessively surprized at this account, given with so serious an air, and so much and solemnly averred for truth. I perceived they were not a little disgusted at my want of faith, but to make a convert of me, they obliged me to listen to another, as odd an adventure as the former, which they assured me was attested by a whole ship's crew, and happened in the memory of some then living.

There was about some forty or fifty years since a project set on foot for searching for treasures in the sea ; accordingly vessels were got ready, and machines made of glass, and cased with a thick tough leather, to let the person down, who was to dive for the (in my opinion, dearly purchased) wealth. One of these ships happening to sail near the Isle of Man, and having heard that great persons had formerly taken refuge there, imagined there could not be a more likely part of the ocean to afford the gain they were then in search of, than this. They therefore let down the machine, and in it the person who had undertaken to go on this expedition ; they let it down by a vast length of rope, but he still plucking it, which was the sign for those above to encrease the quantity, they continued to do so, till they knew he must be descended an infinite number of fathoms. In fine, he gave the signal so long, that at last, they found themselves

out of cord, their whole stock being too little for the capacious inquisition. A very skilful mathematician being on board, said that he knew by the proportion of the line which was let down he must have descended from the surface of the waters more than twice the number of leagues that the moon is computed to be distant from the earth. But having, as I said no more cord, they were obliged to turn the wheel, which, by degrees, brought him up again; at their opening the machine, and taking him out, he appeared very much troubled that his journey had so soon been at a period, telling them, that could he have gone a little farther, he should have brought discoveries well worth the search. It is not to be supposed but every body was impatient to be informed of what kind they were; and being all gathered about him on the main deck, as soon as he had recruited himself with a hearty swill of brandy, he began to relate in this manner.<sup>(83)</sup>

After said he, I had passed the region of fishes, I descended into a pure element, clear as the air in the serenest and most unclouded day, thro' which, as I passed, I saw the bottom of the watery world, paved with coral, and a shining kind of pebbles, which glittered like the sun-beams reflected on a glass. I long'd to tread the delightful paths, and never felt more exquisite delight than when the machine, I was enclosed in, grazed upon it. On looking thro' the little windows of my prison, I saw large streets and squares on every side, ornamented with huge pyramids of crystal, not inferior in brightness to the finest diamonds; and the most beautiful building, not of stone, nor brick, but of mother of pearl, and embossed in various figures with shells of all colours. The passage which led to one of these magnificent apartments being open, I endeavoured, with my whole strength, to move my enclosure towards it, which I did, tho' with great difficulty, and very slowly. At last, however, I got entrance into a very spacious room, in the midst of which stood a large amber table, with several chairs round of the same. The floor of it was composed of rough diamonds, topaz's, emeralds, rubies, and pearls. Here I doubted not but to make my

voyage as profitable as it was pleasant, for could I have brought with me but a few of these, they would have been of more value than all we could hope for in a thousand wrecks; but they were so closely wedg'd in, and so strongly cemented by time, that they were not to be unfastened. I saw several chains, carcanets, and rings, of all manner of precious stones, finely cut, and set after our manner; which I suppose had been the prize of the winds and waves: these were hanging loosely on the jasper walls by strings made of rushes, which I might easily have taken down, but as I had edged myself within half a foot reach of them, I was unfortunately drawn back, thro' your want of line. In my return I saw several comely mermen and beautiful mermaids, the inhabitants of this blissful realm, swiftly descending towards it; but they seemed frightened at my appearance, and glided at a distance from me, taking me, no doubt, for some monstrous and new-created species.

Here, said my authors, he ended his account, but grew so melancholy, and so much enamour'd of those regions he had visited, that he quite lost all relish for earthly pleasures, till continual pinings deprived him of his life; having no hope of ever descending there again, all design of prosecuting the diving project being soon after laid aside.

With the same confidence the truth of these narratives were asserted, did I hear a sailor protest that it was a common thing when they were out at sea, and too far from shore for the voice of any thing on land to reach their ears, for them to hear the bleating of sheep, the barking of dogs, the howling of wolves, and the distinct cries of every beast the land affords.

As nothing is got by contradicting a fictitious report unless you can disprove it by more convincing arguments than right reason can suggest, but ill words, and perhaps worse usage; I contented myself with laughing at them, within myself, and attempted not to lay before people, whom I found such enemies to good sense, any considerations, how improbable, if not impossible, it was that any body should give credit to what they said.

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I should however, have doubtless heard many other accounts of the like nature, if, by my saying little in answer to them, and a certain air of ridicule which they observed in my countenance, and which, in spite of my endeavours to the contrary, I was not able to refrain, they had not perceived that it was vain to attempt bringing me over to their side.

And now having given as full an account as I am able of the wonders they relate of the subterranean and subterraqueous worlds, let me proceed to what is to be found by those who venture not such rash expedients in the search of curiosities. And first of their mountains.

They have many of a very great height, but there are three much superior to the others; the first is called Snafles, from the top of which you may see England, Scotland, and Ireland; the next, Barool; and the third, Cárrahan. Under these, they tell you, lie the bodies of three kings, from whose names the mountains take their denominations, as they had their rise from their burials: for having in those days no notion of architecture, or erecting monuments, the only way of perpetuating the memory of the dead, was to throw a huge pile of earth over them: every body in passing, for a great number of ages, thinking themselves obliged to contribute towards the pious work, and throwing on a little, according to the strength or time they were masters of, has raised them to the stupendous height they are now arrived, especially that of Snafles, under which, we may suppose, either the greatest, most ancient, or most beloved monarch lies. These rude mausoleums seem, methinks, to shame the pride of modern architecture, being likely to continue when those built of marble with all their vain infinity of expence and art will be crumbled into dust, and driven into the air the sport of every wanton wind.

The bridges of any consequence in this Island are nine in number, and called,

Castle-Town bridge. This is built of stone, kept in good repair, is of a handsome breadth, and so high, that a boat with a mast may sail under it.

**Ballasalli bridge.** This is the oldest bridge in the Island, and built also of stone.

**Kirk-Braddon bridge.** This is a strait stone bridge; a fine river runs under it, called the Dark river. Here is great plenty of fish, especially eels.

**Duglas bridge.** This is lately broken down by the rapidity of the river. A woman who was going over it, with a bottle of brandy in her hand, just when the accident happened, was saved by the stiffness of her hoop petticoat which kept her above water.

**Nunnery bridge.** This bridge has a stone foundation, but is boarded over, and rail'd in, by reason of the turbulence of the river, which sometimes threatens to overflow it. Here they bring their leather to soak.

**Laxey bridge.** This is the most beautiful of any in the Island, has handsome seats to sit on, and is built over a fine river, which runs between two great hills.

**Peel bridge.** Under this is the most famous river in the Island; it comes from Kirk Jarmyn mountains, and runs into the sea by the great rock on which stands Peel castle.

**The Millaroats his Mill bridge.** This is a small bridge, but built of stone, and much frequented.

**Kirk Maroan bridge.** A fine river, coming from Kirk Maroan mountains, runs under this bridge to Kirk Santon.

There are, besides these, several small bridges, but not the twentieth part sufficient for the convenience of the inhabitants; yet, notwithstanding a proposal was made for building as many as were wanted, on every housekeeper's paying the sum of one penny per year for nine years, it was not complied with.<sup>(84)</sup>

Having spoken of the Manks frugality, or rather sordidness, in the way of eating, I must not omit making an exception to this rule, at three several times, which are their weddings, their christenings, and their funerals.

As to the first, twenty pounds is a good portion for a mountaineer's daughter, and they are so exact in the marriage-



bargain, that I have known many, who have called themselves hot lovers, break off for the sake of a sow or a pig being refused in the articles. Yet, notwithstanding this, a stranger cannot be invited to one of these nuptial feasts, without believing himself in a land of the utmost plenty and hospitality. The match is no sooner concluded, than besides the bands of matrimony<sup>(85)</sup> being publickly asked in the church three Sundays, notice is given to all the friends and relations on both sides, tho' they live ever so far distant. Not one of these, unless detained by sickness, fail coming, and bring something towards the feast; the nearest of kin, if they are able, commonly contribute most, so that they have vast quantities of fowls of all sorts. I have seen a dozen of capons in one platter, and six or eight fat geese in another; sheep and hogs roasted whole, and oxen divided but into quarters.

They have bride-men and bride-maids who lead the young couple, as in England, only with this difference, that the former have ozier wands in their hands as an emblem of superiority: they are preceeded by musick,<sup>(86)</sup> who play all the while before them the tune, *the Black and the Grey*, and no other is ever used at weddings. When they arrive at the church-yard, they walk three times round the church before they enter it. The ceremony being performed, they return home, and sit down to the feast; after which they dance in the Manks fashion, and between that and drinking pass the remainder of the day.

Their Christenings are not less expensive, the whole country round are invited to them, and after having baptized the child, which they always do in the church, let them live ever so distant from it, they return to the house, and spend the whole day, and good part of the night in feasting.

When a person dies, several of his acquaintance come to sit up with him, which they call the *Wake*. The clerk of the parish is obliged to sing a psalm, in which all the company join; and after that they begin some pastime to divert themselves, having strong beer and tobacco allowed them in great plenty. This is

a custom borrowed from the Irish, as are indeed many others much in fashion with them.

As to their funerals, they give no invitation,<sup>(67)</sup> but every body that had any acquaintance with the deceased comes either on foot or horseback. I have seen sometimes at a Manks burial, upwards of an hundred horsemen, and twice the number on foot: all these are entertained at long tables, spread with all sorts of cold provision, and rum and brandy flies about at a lavish rate. The procession of carrying the corpse to the grave is in this manner: When they come within a quarter of a mile of the church, they are met by the parson who walks before them singing a psalm, all the company joining with him. In every church-yard there is a cross, round which they go three times before they enter the church. But these are the funerals of the better sort, for the poor are carried only on a bier, with an old blanket round them, fastened together with a skewer.

Having mentioned that there is no church-yard without a cross, I cannot forbear taking notice, that there is none which serves not also for a common to the parson's cattle; all his horses, his cows, and sheep, grazing there perpetually: so strangely is religion and rusticity mingled together in this Island!

Here, in justice to these poor people, I must acquaint my reader, that however strange their tradition may seem of the Island being once inhabited by giants, my own eyes were witness of something which does not a little keep it in countenance. As they were digging a new vault in Kirk-Braddon church-yard there was found the leg-bone of a man very near four foot in length from the ankle to the knee: nothing but ocular demonstration could have convinced me of the truth of it, but the natives seemed little to regard it, having, as they said, frequently dug up bones of the same size.

They told me, that but a few months before my arrival, there was found, under Kirk-Carbra church-yard, a human head of that monstrous circumference that a bushel would hardly cover

it; and that nothing was more common, when they were digging, than to throw up ribs and hands conformable to the leg I had seen.

As it is a received opinion that the antediluvians infinitely exceeded the stature of mortals since the flood, I can reconcile these prodigies no otherwise to reason, than by judging them to be the remains of those who lived in the first ages of the world; and that by a virtue, peculiar to this earth, have been preserved thus long unperished; as they seem to make evident in the example before recited, of the man whose very flesh and clothes remain'd uncorrupted for the space of more than an hundred years.

As no stranger coming to this Island can avoid being very much surprized at the little care they take to repair those ancient and fine buildings I have described, so must he also think them very careless both of interest and reputation, in not erecting any new ones, which might be of present service to themselves, and future glory to their posterity.

Besides the new Town I have mentioned, built by Macguire of the kingdom of Ireland, there has no edifice been erected, since, about thirty years ago, a small College in Castle-Town<sup>(88)</sup> for the education of young gentlemen design'd for the pulpit. But how much it deserves the name they give it of a College, may be gathered from what I have said concerning the learning of their clergy in general.

Their markets are kept on Saturdays, but there is little butcher's meat to be bought by single joint; most of the house-keepers, who do not bring up cattle themselves, join three, or four, or more of them together, according as their families are in largeness, and buy a carcass; but as I before observed, they are persons of consideration who eat any at all, the natives in general, both rich and poor, and all the Irish who inhabit in the Island, living almost wholly on herrings and potatoes; the former of which are pickled up in the season and last the whole year.

This Island, therefore may be said to fit all conditions and all dispositions, the poor and the parsimonious may live as cheap, and as miserably as they wish; and people who have full pockets and elegant tastes need want nothing to indulge the luxury of the most Epicurean appetite.

Nor does the eye want its entertainment too; tho' there are no plays nor magnificent sights to dazzle it, here is every charm that nature can bestow, rocks, vales, mountains, rivers, gardens, scatter'd promiscuously in the most beautiful, tho' wild, variety imaginable. The groves indeed, in which lovers are said so much to delight themselves, they cannot boast of, having, as I said before, no trees; but then there are a thousand agreeable shades from the mountains, and every where, except in towns, the most charming solitude imaginable.

They have also one very great happiness here, which is, the not being infested with robbers: here are neither highwaymen nor housebreakers, and a man may leave his doors unbarr'd,<sup>(80)</sup> or travel the Island round without the least danger of losing his money or his life.

Silence, solitude, and security, being the friends of contemplation, I fancy, if some of our great poets would take a trip hither sometimes, they would find their account in it, and confess the improvements their genius's would receive in passing a few months in a place so retired, and, at the same time, so romantick, would very well compensate for a short absence from those noisy pleasures, which rather serve to distract than any way to inform the mind.

Nor will any one deny there can be a place more proper for a hermit, because here are no temptations to allure him from his cell, but he may pass his nights and days entirely uninterrupted; and as there are still many of those pious men in the world, it must be thro' ignorance of this Island, that none of them made choice of it at present: I say at present, because I have been shown a hole on the side of a rock, near Kirk-Maroon mountains, which, they say, was formerly the habitation of one who had

retired from the converse of mankind, and devoted himself intirely to prayer and meditation.

What seems to prove this conjecture is not without foundation, is, that there is still to be seen a hollow, cut out on the side of the rock with a round stone at one end in the shape of a pillow, which renders it highly probable to have been the hard lodging of one of those holy persons who have forgone all the gaieties and pleasures of life, and chose to mortify the body for the sake of the soul.

Every thing, indeed, conspires to prove that religion was once in very great splendor in this Island, but there are now little remains of it, except in that blind obedience paid to the clergy, of which I have already fully treated, and the implicit faith they give to every thing delivered from a man in sacred orders.

Among the many impositions put on their credulity, perhaps the following narrative may be an instance.

In a wild and barren field between Ballifletcher and Lahnclegere, there was formerly a large stone cross, but in the many changes and revolutions which have happened in this Island, has been broke down, and part of it is lost; but there still remains the cross part. This has several times been attempted to be removed by persons who pretended a claim to whatever was on that ground, and wanted this piece of stone; but all their endeavours have been unsuccessful, nor could the strongest team of horses be able to remove it, tho' irons were clapt about it for that purpose. One day, says tradition, a great number of people being gathered about it, contriving new methods for the taking it away, a very venerable old man appeared among the crowd, and seeing a boy of about six or seven years of age, he bad him put his hand to the stone, which the child doing, it immediately turned under his touch, and under it was found a sheet of paper, on which were written these words, *Fear God, obey the Priesthood, and do by your Neighbour as you would have him do to you.* Every body present was in the utmost surprize, especially, when looking for the old man, in order to ask him some questions

concerning the miraculous removal of the stone he was not to be found, tho' it was not a minute that they had taken their eyes off him, and there was neither house nor hut in a great distance, where he could possibly have conceal'd himself. The paper was, however, carefully preserved, and carried to the vicar, who wrote copies of it, and dispersed them over the Island. They tell you, that they are of such wonderful virtue to whoever wears them, that on whatever business they go, they are certain of success. They also defend from witchcraft, evil tongues, and all efforts of the devil or his agents; and that a woman wearing one of them in her bosom while she is pregnant, shall by no accident whatever, lose the fruit of her womb. I have frequently rode by the stone, under which they say the original paper was found, but it would now be looked on as the worst sacrilege to make any attempt to move it from the place.

Not far from this, is the Fairies' Saddle,<sup>(80)</sup> a stone termed so, as I suppose, from the similitude it has of a saddle. It seems to lie loose on the edge of a small rock, and the wise natives of Man tell you, is every night made use on by the fairies, but what kind of horses they are, on whose backs this is put, I could never find any who pretended to resolve me.

In a creek between two high rocks, which overlook the sea on this side of the Island, they tell you also, that mermen and mermaids have been frequently seen. Many surprizing stories of these amphibious creatures have I been told here, as well as at Port Iron; but the strangest of all is this.

A very beautiful mermaid,<sup>(81)</sup> say they, became so much enamour'd of a young man who used to tend his sheep on these rocks, that she would frequently come and sit down by him, bring him pieces of coral, fine pearls, and what were yet greater curiosities, and of infinitely more value, had they fallen into the hands of a person who knew their worth, shells of various forms and figures, and so glorious in their colour and shine that they even dazzled the eye that looked upon them. Her presents were accompanied with smiles, pittings on the cheek, and all the

marks of a most sincere and tender passion ; but one day throwing her arms more than ordinarily eager about him, he began to be frightened that she had a design to draw him into the sea, and struggled till he disengaged himself, and then ran a good many paces from her ; which behaviour she resented so highly, it seems, that she took up a stone, and after throwing it at him, glided into her more proper element, and was never seen on land again. But the poor youth, tho' but slightly hit with the stone, felt from that moment so excessive a pain in his bowels, that the cry was never out of his mouth for seven days, at the end of which he died.

Nor is there any necessity for one who is less in love with solitude, to pass his time wholly in it. Rude and savage as I have described the customs and manners of this people to be, there are yet some exceptions to that general rule ; insomuch that a person always brought up in high life, may find companions polite and well qualified enough for his conversation even among the natives ; but then as the chief towns are seldom without some gentry, either English, Irish, or Scots, tho' the greater number are of the two latter, 'tis easy to believe agreeable conversation is not impossible to be found.

A very great enemy to good fellowship with one another, is the belief the natives are possess'd of, and endeavour to inspire into every body else, that there is not a creek or cranny in this Island, but what is haunted, either with fairies or ghosts. A person is thought very foolhardy, who, if any business carries him to the north side, ventures to stay out after the close of day. They say such a temerity has been fatal to many ; and to prove it, tell you a long story of a man, who quarrelling with his neighbour, they went out together toward the sea-side to decide the matter with their swords. In the combat, the one happened to run the other into the belly, with which wound he fell, and the conqueror was about to return home ; when his wife coming to the place and hearing what had befallen, ran to the poor man, and to prevent his living long enough to relate with whom he

had fought, tore open the wound her husband had made, and plucked out his bowels. This murder, they say, was never discovered till the author of it, the woman, confessed it in the agonies of death : but the troubled spirit of the unrevenged continues to hover about the place till this day. When any passenger comes near his walk, he cries out, *Who is there?* and if the person so called to, makes any answer, he is sure not to out-live three days.

Another story on the opposite side of the Island passes not less current than this. The disturbed spirit of a person shipwreck'd on a rock adjacent to this coast, wanders about it still, and sometimes makes so terrible a yelling, that it is heard at an incredible distance. They tell you that the houses even shake with it, and that not only mankind but all the brute creation within hearing tremble at the sound. But what serves very much to encrease the shock, is, that whenever it makes this extraordinary noise, it is a sure prediction of an approaching storm ; nor does it ever happen, say they, but some ship or other splits, and its crew are thrown up by the waves. At other times the spirit cries out only *Hoa ! hoa ! hoa !* with a voice little, if any thing, louder than a human one.

I have heard say that a young amorous couple, whose parents being but lately come to live on this side the Island, had not been told of this spirit, made an appointment to meet each other on the sands very near the place it haunted ; and as they were in each other's arms, in the midst of their endearments, were interrupted by this voice, calling out *Hoa ! hoa ! hoa !* They made no doubt but it was somebody belonging to one of their families, who had watch'd and discovered them in this assignation ; and at a loss what to do, the girl ran to the house of an acquaintance, not daring to go home, and the man as much alarmed hid himself among the rocks. In the morning both being miss'd, search was made for them, and the young woman in her fright having told the whole matter to her friend, it was



by her related to the parents, who, as soon as they had found the man, obliged him to marry her.

About a league and a half from Barool, there is a hole in the earth, just at the foot of a mountain, which they call the *Devil's Den*. They tell you that, in the days of enchantment, persons were there confined by the magicians; and that it now contains a very great prince, who never knew death, but has for the space of six hundred years been bound by magic spells; but in what manner he lies, or in what form, none had ever courage enough to explore. They add, that if you carry a horse, a dog, or any other animal to the mouth of this hole, its hair will stand an end, its eyes stare, and a damp sweat cover its whole body. Strange noises they also pretend have been heard to issue from this place: and I knew a man once, who positively averr'd that his great grandfather saw a huge dragon, with a tail and wings that darkened all the element, and eyes that seemed two globes of fire, descend swiftly into it, and after that, heard most terrible shrieks and groans from within.

What gave rise to this story, I imagine was that the cavern being pretty deep, and perhaps divided into several partitions, the winds having found entrance in the cavities, occasion that rumbling, and sometimes whistling sounds, which the superstition of the natives interpret for groans, shrieks, and whatever else their own wild ideas happen to suggest.

A little beyond this *Den*, is a small lake, in the midst of which is a huge stone, on which formerly stood a cross: round this lake the fairies are said to celebrate the obsequies of any good person; and I have heard many people, and those of a considerable share of understanding too, protest that in passing that way they have been saluted with the sound of such musick, as could proceed from no earthly instruments.

So strongly are they possess'd of the belief that there are fairies, and so frequently do they imagine to have seen and heard them, that they are not in the least terrified at them, but on the

contrary, rejoice whenever visited by them, as supposing them friends to mankind, and that they never come without bringing good fortune along with them.

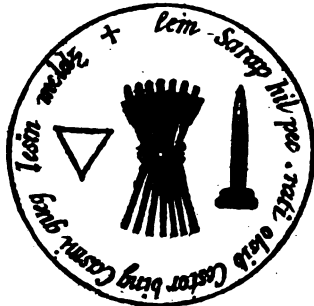
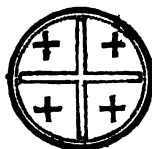
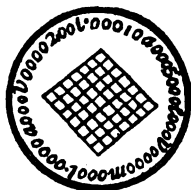
But it is not so with those beings which bear the names of ghosts: As many of them as are imagined to haunt the wilds of this Island, their frequency does not at all abate the dread such apparitions ordinarily occasion in persons least accustomed to such sights; of which I cannot omit relating one particular and very pleasant instance.

A gentleman of England to avoid the prosecution of some merciless creditors, took refuge in this Island till his affairs could be made up, which not being effected so soon as he expected, and the little stock of money he brought with him expended; he became a bankrupt also in this place, and for a few pounds was liable to the same misfortune here as he ran from England to escape. Being threatened by his creditors, and not doubting but he should soon be arrested and carried to the Castle; he went privately from the house where he lodged, and hid himself in the most uninhabited part of the mountains, hoping from thence he should see some Scotch or Irish vessel come in, which he intended to go on board, and entreat a passage with them on their return; looking on nothing so bad as the loss of liberty, especially in a country where he found persons were little inclinable to compassion: so that, not doubting but he should starve in jail, if ever he were put in, he chose rather to suffer the same fate on the mountains; and, in truth, he was very near it, for he had lain there, exposed to all the severities of that inclement clime, three days, without eating any thing, but a piece of brown bread and two small herrings, which he put in his pockets at his departure. But now, when he thought himself entirely abandon'd by Providence, and at the point of death, he received an unexpected assistance in the following manner.

Some young men, whose parsimonious parents would suffer no provision beyond herrings and potatoes to be drest in their houses, had made a bargain to feast in spite of the old folks.

Accordingly one purloyned a fat goose, another, a loaf of bread, a third, four bottles of home-brewed ale, a fourth, brought a quart of rum, and a large slice of cheese. A little valley, between two high mountains, was the place they made choice on for their rendezvous and regale, where, having provided a good quantity of turf, they cut the goose into quarters, and began to broil it. The smell reaching our unhappy pilgrim, who lay on the other side of the mountain, he felt longings, perhaps more poignant than are sometimes those of pregnant women; and being overcome, at once, with curiosity to know whence it proceeded, and a vehement desire of being partaker of this good cheer, he clambered up the steep ascent as well as he was able, on all four, for he was too weak to stand upon his legs. Being come to the top, some loose pebbles and pieces of flint, which happened to lie there, rolled down, which, with the noise they made, it being rocky on the other side, so much alarmed the young men, that they presently thought some of the demons or ghosts, which are said to inhabit those barren places, were come to take them away, or punish them in some manner for the thefts they had been guilty of; and every one of them immediately betaking himself to his heels, made what speed he could into the next town, which the supposed spirit, from the top of the mountain perceiving, was not a little rejoiced at, and gathering strength from his new hope, was not long getting down. He found the goose was very near enough broiled, and taking what he saw most fit to eat; having refreshed himself with it, and after a good hearty swig out of one of the bottles of ale, gathered all the remainder carefully up, and putting it between the bread which he broke in two pieces, put it in his pockets, and in the lappets of his coat, as he did also the drink and rum; and made what haste he could to return to the place of his concealment, lest those who had left this provision should come back in search of it; but he need not have been in any apprehension, the terror they were in, would not have suffer'd them to have thought on what they had left behind, tho' it had been an equal quantity of gold.









Being thus recruited, he was enabled to sustain life for several days, in which time he spied an Irish ship coming into the harbour, to whom repairing, he was kindly entertained, and went with them to Ireland; whence, after having continued some time, he embarked for England, having compounded his debts; and makes his friends frequently merry with a repetition of this adventure in the Isle of Man.

Formerly their current money was leather,<sup>(22)</sup> which every man of substance was entitled to make; not exceeding a certain quantity limited by a law then in force: this had no other impression than the maker's name, and date of the year. But the Manks money now current are pence and halfpence, of a base mixed metal, the impression and the inscription are the same on both, viz. on one side, three legs, commonly called the three legs of *Man*; the inscription on that side, is, *Quocunque gesseris stabit*, which the natives foolishly apply to the posture of the feet, being opposite to each word, but the true meaning to me seems to be, *Carry it where you will, it won't go, or pass*. On the other side the impression is a cap of maintenance with an eagle and child, the Earl of Derby's crest; the motto, *Sans changer*; which motto the Manks men would transfer from the original meaning, which was to express the unshaken loyalty of the House of Stanley, to imply their own steadfastness: but if it is to be taken in the latter sense, I should rather think, it only implies the intrinsick worthlessness of their coin, for which there is no change to be got.

Silver and gold are metals they had little acquaintance with till the troubles of England, in the reign of Charles the First; at which times, several persons taking shelter in this Island, bringing over great quantities, made it more familiar to them. But to this day the natives trade little in either of them.

There was, however, one person who discovered so great a regard for the purer metals, that he buried a great number of Spanish pieces of Eight and Moidores in a hole in the earth near the Castle; which, about some forty years since, were found by



workmen who were digging to enlarge the Earl of Derby's wine vaults, but not knowing what to make of them, by reason they had lost their colour, carried them to the overseer of the works, who, I hear was not quite so ignorant of their worth.

At the same time, they tell you was also found, about sixteen yards deep from the surface, a pair of shoes made of brass, but of such a monstrous length and bigness, that they would infinitely have over-fitted the feet of the giants set up in Guild-hall in London: and this, among other things, serves to prove the vast stature of the antediluvians, for they will have it that this Island was inhabited before the flood, as I have already remarked.

But because when I set myself down to write the History and Description of this Island,<sup>(93)</sup> I resolved to give a much fuller one than has yet been published, I must not omit any particular, tho' never so insignificant in itself, which bears any weight with them. I shall therefore present my reader with two or three instances more of their credulity, to the end he may be as perfectly acquainted with a native of the Isle of Man, as if he had lived among them as long as I have done.

In the days of enchantment, say they, a certain great magician had by his art raised for himself the most magnificent palace that ever eye beheld; but none who, either out of curiosity, or a desire of being entertain'd there, went to it but was immediately converted into stone, or at least had the appearance of it: so implacable an enemy was the wicked master of it to all of his own species, being served only by infernal spirits. He became at length so much the terror of the whole Island, that no person would venture to live, or pass within several leagues of his habitation, so that all that side of the country was in a manner desolate, to the great loss and detriment of the place in general. This had continued for the space of three years, when an accident, or rather the peculiar direction of Divine Providence was pleased in mercy to deliver them from the terrors of so cruel a neighbour.

A poor man whom one may justly term a pilgrim, having

nothing to subsist on but what he procured by imploring the charity of those able to afford him succour, happening to travel on that side the Island, not knowing any thing of the fame of this enchanter, and perceiving no house inhabited, nor any cottage even where he might get a lodging, and it growing dark, he was in terrible apprehensions of being necessitated to take up his lodging on those bleak mountains I have already described; yet wandering on as long as light permitted, in hope of better fortune, he at last, came within sight of this palace, which filled his heart with much joy. Coming near it, he beheld large piazzas, which surrounded that magnificent building, and believing one of these might serve him for a resting-place, without being troublesome to any of the servants, whose churlish disposition in other places did not always afford a ready welcome to strangers, he chose rather to content himself with resting his weary limbs on the marble floor, than entreat a reception into any of the barns, which perhaps he might be denied. In a word, he sat down on a bench in one of those piazzas, and finding himself hungry, took out of his pouch a piece of meat and bread, which he had begg'd at the last town he had pass'd thro'; he had also a little salt, which, by dipping his meat into in the dark, he happened to spill some on the floor, on which he presently heard the most terrible groans to issue from the earth beneath, vast winds seemed to be let loose from every quarter of the element, all the face of heaven was deformed with lightnings, the most dreadful thunder rattled over his head, and in less than a moment this fine palace with all its proud and lofty piazzas, porticos, and brazen doors, vanished into the air, and he found himself in the midst of a wide, desert, mountainous plain, without the least appearance of anything he had formerly seen. Surprised as he was, he instantly betook himself to his prayers, nor removed from his knees till day began to break; when, after thanking God for bringing him safe thro' the dangers of the night past, he made what speed he could to the next village, and relating the adventure just as it was to the inhabitants, they

could not at first give credit to what he said, but going in great numbers towards the place where the palace of the necromancer had stood, they were convinced, and all joined in prayers and thanksgivings for so great a deliverance.

It was presently concluded from what the pilgrim said, that the salt spilt on the ground had occasioned this dissolution of the palace, and for that reason, salt has ever since been in such estimation among them, that no person will go out on any material affair without taking some in their pockets, much less remove from one house to another, marry, put out a child, or take one to nurse, without salt being mutually interchanged; nay, tho' a poor creature be almost famished in the streets, he will not accept any food you will give him, unless you join salt to the rest of your benevolence. This is so universal a thing among them, that a person cannot be three days in this Island without being a witness of the truth of it, and on asking the meaning of such a veneration for salt,<sup>(24)</sup> will be told this story as I have related it; which, should any one seem to doubt the truth of, he would incur the censure of the inhabitants as a very prophane person, and a man who believed neither God nor devil.

A person at his first coming to this Island, would be strangely amazed at the little complaisance they pay to the weaker sex: the men riding always to market on horseback with their creels on each side their horses full of fowls, butter, eggs, or whatever they bring thither to dispose of, and the women following them on foot over rocks, mountains, bogs, sloughs, and thro' very deep rivers, and all this without either shoes or stockings, carrying these superfluous coverings, as they term them, under their arms till they come near the market-town; then they sit down all together on the side of a hill, and put them on for fashion sake, and let down their petticoats also, which before were tucked up higher than their knees, for the convenience of wading thro' the rivers, and to preserve them from the mire of the bogs and sloughs.

But the reason for obliging the females to this hardship, is a

very whimsical one, and such a one, as I believe, cannot but afford some diversion to my curious reader; I shall therefore insert it in the manner it was told me by an old native, to whom it had been handed down from many generations as an undoubted verity.

He told me that a famous enchantress sojourning in this Island, but in what year he was ignorant, had, by her diabolical arts, made herself appear so lovely in the eyes of men, that she ensnared the hearts of as many as beheld her. The passion they had for her so took up all their hearts that they entirely neglected their usual occupations; they neither plowed nor sowed; neither built houses nor repaired them; their gardens were all overgrown with weeds; and their once fertile fields were covered with stones; their cattle died for want of pasture, their turf lay in the bowels of the earth undug for; and every thing had the appearance of an utter desolation: even propagation ceased, for no man could have the least inclination for any woman but this universal charmer, who smiled on them, permitted them to follow and admire her, and gave every one leave to hope himself would be at last the happy he.

When she had thus allured the male part of the Island, she pretended one day to go a progress through the provinces, and being attended by all her adorers on foot, while she rode on a milk-white palfrey, in a kind of triumph at the head of them: she led them into a deep river, which by her art she made seem passable; and when they were all come a good way in it, she caused a sudden wind to rise, which driving the waters in such abundance to one place, swallowed up the poor lovers to the number of six hundred in their tumultuous waves. After which, the sorceress was seen by some persons who stood on the shore to convert herself into a bat, and fly through the air till she was out of sight; as did her palfrey into a sea-hog or porpoise, and instantly plunged itself to the bottom of the stream.

To prevent any such like accident for the future, these wise people have ordained their women to go on foot, and follow

wheresoever their lords the men shall lead; and this custom is so religiously observed, as indeed all their traditions are, that if by chance a woman is before, whoever sees her, cries out immediately, *Tehi-Tegi! Tehi-Tegi!* which, it seems, was the name of that enchantress which occasioned this law among them.

But in my opinion, there is little occasion at this day for putting it in practice; for how much soever the natives of Man might formerly devote themselves to the will and pleasure of their mistresses, they now use them with so little ceremony, that I wonder how those poor creatures can ever taste any felicity in love; or, indeed, can be brought to endure the marriage-yoke, where there is so little to compensate for the servilities it reduces them to, in a climate so uncourteous to their sex.

They tell you also, that their Island was once much larger than it is at present: but that a magician, who had great power over it, and committed many wonderful and horrible things, being opposed by one who was a friend to the place, and, at length, overcome by him, he, in revenge, raised a furious wind, not only in the air but also in the bosom of the earth, which rending it tore off several pieces, which floating in the sea, in process of time were converted into stone, and became those rocks which are now so dangerous to shipping. The smaller fragments, they say, are sands, which, waving up and down, are at some times to be seen, and at others shift themselves far off the coast. They maintain that it was on one of these that the late King William was like to have perished, and strengthen this suggestion by the trial of the pilot, who must infallibly have been hang'd if on strict examination of all the charts there had been in any of them the least mention made of any such sands: but however that be, these floating ruins have ever since remained, and from thence are called King William's Sands.<sup>(95)</sup>

And now, I believe, my reader will be almost as much tired with reading this description, as I am with writing it; and having nothing more to say that I can flatter myself will be either instructive or entertaining to him, shall take my leave,

wishing no gentleman, who has ever known the polite pleasures of life, may deserve so ill of Heaven, as to be driven into this banishment through necessity ; tho' I think it will not be loss of time to those who travel in search of the wonders of nature, to take a trip to it, since I believe there is no place whatever in the known world abounds with more than the Isle of Man.

FINIS.



## NOTES.





## NOTES BY THE EDITOR.

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### NOTE 1—page 1.

"*Extent of the Island.*"—The length of the Island from the Point of Ayre in the N.E. to the Sound of the Calf in the S.W. is  $33\frac{1}{2}$  miles. The greatest breadth is from Bank's Howe near Douglas, to Ballanayre, north of Peel,  $12\frac{1}{2}$  miles. The most correct outline map of the Island is that published at the Hydrographic Office of the Admiralty, in 1851, surveyed by Commander George Williams, R.N., in 1847. When the Board of Ordnance have finished their survey of the Island, which they are now engaged on, the inhabitants will then have the most correct Map of the country. The Rev. J. G. Cumming, in his *History of the Isle of Man*, says—"The peculiar form of the Island causes it to lose in apparent magnitude, when seen from a distance, (especially from the sea) in a greater degree than is produced optically by simply receding from an object. The reason is this: the northern portion of the Island is an almost plane area of nearly fifty square miles, of which the greater proportion (and that portion more especially which is close upon the northern extremity of the mountain range) is elevated hardly more than sixty feet above the level of the sea. In receding, therefore, from the Island, this area very soon sinks below the horizon, and the length of it is *suddenly* shortened by six miles when viewed from the south-east or north-west. Again, the more elevated portion shows very different phases as approached from different points. The distant northern view is that of an abrupt pile of mountain rent into chasms, which the nearer approach shows us as lovely glens, Ravensdale, Sulby glen, Glenaldyn, and Ballure. The western view is an extended mountain chain descending rapidly to the sea on the nearer side, more distinctly precipitous at

the south-western extremity, and crossed at right angles by two valleys at Port Erin and Peel, by which the Island appears divided into three. The southern view exhibits a gradual slope from the sea level to the highest points, with no distinct valleys or chasms, but occupied by towns, villages, villas, cottages, corn fields, and pastures. The eastern view shows rocky cliffs and bold headlands, from 300 to 400 feet high, backed at the distance of seven or eight miles with mountains ranging from 1500 to 2000 feet above the sea, between which and the cliffs the slope is generally easy and clothed with verdant pasture."

NOTE 2—page 1.

"*Names.*"—The Island has been known by various names: Mona, Monavida, Monacina, Monabia, Menavia, Manau, Eubonia, Maun; the Britons called it Menow, and the Manx Mannin, Ellan Vannin, and Ellan Vannin veg veen, *Dear little Isle of Man.*

NOTE 3—page 1.

"*The Norwegians had it in their possession a long time.*"—They held it for more than 300 years, and have left lasting indications of their sway, many of their laws and institutions being still in force, as the House of Keys, the Tynwald Hill, from the top of which all new laws are promulgated in English and Manx up to the present day; as well as their names of numerous places in the Island, and other memorials.

NOTE 4—page 1.

"*Grant to Sir John Stanley.*"—In the 6th of Henry IV., 6th April, 1403, paying to the king, his heirs and successors, a cast of falcons at their coronation.

The British Government purchased the Revenues from John, third Duke of Atholl, in January, 1765, called the *Act of Revestment*, and finally in 1825, John, the fourth Duke of Atholl, sold the whole of his remaining interest in the Island to the British Government. He died 29th September, 1830, in the seventy-sixth year of his age. He rendered the accustomed service of a cast of falcons at the coronation of George IV. in 1820, being the last performance of that homage.

NOTE 5—page 2.

"*Potatoes.*"—Agriculture, at this time, was at a very low ebb, arising from the uncertain tenure of the land, the occupier limiting himself to

the least possible outlay, and also great numbers being then engaged in a contraband trade, which had been established about 1670, and was now in a flourishing condition. Potatoes appear to have been then cultivated in abundance, and the Island has lost none of its reputation up to the present time in the continued goodness of the "Manx Earlys." With respect to the general state of its agriculture at the present day the Island can well bear comparison with any county in England, particularly in the cultivation of turnips, and the fat cattle and sheep annually sent over to the Liverpool market. A late Governor of the Island remarked on his appointment to that office, "that he could at any rate be able to teach the Islanders an improved mode of farming, but on his arrival, he said, he soon found that he had much to learn himself." The present Isle of Man Agricultural Society, founded in 1853, is tending much to give a further stimulant to improvement, both in the breed of cattle, and the excellency of their implements.

## NOTE 6—page 2.

"*Climate.*"—According to the Tables of Temperature drawn up by Professor Dove, of Berlin, 1847, the mean annual temperature of the Isle of Man, is stated to be  $49.84^{\circ}$  Fahr.; the mean temperature of the coldest month,  $40.52^{\circ}$ ; the difference between the hottest and coldest months,  $19.81^{\circ}$ ; and the difference between summer and winter,  $17.31^{\circ}$ . The late James Burman, F.R.A.S., who kept accurate accounts of the state of the temperature at his residence at Ballasalla, for a number of years, gives the following result, 1854—60, both inclusive.

Mean Temperature.					
June to August ... ..	Summer ... ..				$56.17^{\circ}$
September to November ...	Autumn ... ..				$49.97^{\circ}$
December to February ...	Winter ... ..				$40.9^{\circ}$
March to May ... ..	Spring ... ..				$44.7^{\circ}$
Fall of rain at 100 feet above the sea level, during the same period, was a mean annual fall of 30—2 inches. Mean monthly fall—					
January ... ..	2.7	July ... ..			2.2
February ... ..	2.1	August ... ..			2.7
March ... ..	2.0	September ... ..			2.0
April ... ..	2.3	October ... ..			4.3
May ... ..	1.6	November ... ..			2.6
June ... ..	2.6	December ... ..			3.1

The Rev. J. G. Cumming says, "The climate is more equable than that of any country in Europe, and its mean annual temperature higher than

that of any spot in the same parallel of latitude." Snow seldom remains for any length of time on the ground, and to the equability of temperature, the longevity of the inhabitants is no doubt to be attributed.

NOTE 7—page 2.

"*People live to a very great age.*"—Feltham, in his *Parochial Tour in the Isle of Man*, 1797 and 1798, (see Manx Society's 6th volume) gives numerous instances of this. In the obituary of one of the public prints of the Island, in February, 1865, the following ages are recorded:—70, 72, 73, 89, 92, 96, being an average of 82 years.

NOTE 8—page 2.

"*Turf.*"—The cutting and carriage of turves "is use and custome of long time." In 1577, it was given for law, "that all manner of persone or persons that goeth to my Lord his Forrest for Turff and Ling ought to pay the Forrester an ob." The ob. is frequently mentioned in the old Manx Statutes, and was no doubt the ancient coin called the *obulus*, made of iron or brass. Coins of every country and denomination have been, from an early period, current in the Isle of Man, and it appears evident that allusion is here made to this ancient species of coinage. It was generally paid by a halfpenny, which small amount was levied merely to uphold the Lord's right. In 1661, it was enacted at a Tynwald Court, held at St. John's, "That no manner of person or persons shall presume to go to the mountains or commons of this Isle after the hour of five of the clock in the afternoon, or before day in the morning, for the carrying of any Turff or Ling:—for complaint hath been made, that some persons do frequent that course, and especially upon dayes of haddy or dark mist, and do purloine and carry away neighbours' Turff and Ling at such unreasonable times; wherein if any do offend for the future, they shall be severely fined and punished, as by the Court shall be thought fitt." By the Statute of 15 Victoriae, 1852, it was ordained that "any person cutting or removing surface sod from the Commons where there is no turf, or not replacing the sod in the public Turbaries within 14 days, to pay a fine not exceeding £2 for the first, and £3 for every subsequent offence. Turf to be removed from the Commons before 1st October under penalty of not exceeding 40s. No person to cut Turf in the public Turbaries for sale, or for any other use except for fuel. Turf not to be cut before 1st May, nor after 1st July, in each year, under penalty not exceeding £3."

What effect the *Disafforesting Act* of 1860 will have upon the poor Commoners by diminishing the number of Turbaries remains to be seen.

NOTE 9—page 3.

"*Their towns are six in number.*"—This is evidently a mistake. There are but four towns, viz.:—Castletown, Douglas, Peel, Ramsey. Ballasalla has never risen above a village, and Macguire's never was even that.

NOTE 10—page 3.

"*Records taken to Drontheim.*"—There appears to be nothing known with any degree of certainty respecting the fate of the early archives of the Isle of Man. It is a matter of great doubt if there ever existed any earlier written records of the Island than what are at present known. It has been stated they were burnt in a fire which partially consumed the Bishop's Palace at Drontheim, but the late Mr. James Burman informed me he could learn nothing respecting them when making enquiry on the subject at Drontheim. A fac-simile of the oldest indenture preserved in Castle Rushen, 1417, is given in the third volume of the Manx Society's publications, 1860.

NOTE 11—page 3.

"*A little Isle within this town.*"—There was no such Isle or Episcopal See erected on it.

NOTE 12—page 4.

"*Title of Sodor.*"—Much learned discussion has taken place on the title under which the Bishop of the Island is inducted, and each writer in his turn attempts to give some solution to the question. The Rev. Mr. Cumming, in his *Notes on Sacheverell's Survey*, (Manx Society, vol. i. p. 175) and *Chaloner's Treatise* (Manx Society, vol. x. p. 73 note; and p. 75 note) gives a full account of its origin.—"The bishopric of Man is the oldest existing bishopric in the British Isles, having been established by St. Patrick in 447, in which St. Germanus was first bishop." The Isle on which the cathedral of St. German is built, was in the grant made by Thomas, Earl of Derby, in 1505, to Huan Hesketh, called "Holme, Sodor or Peel." The bishop at the present time signs "Sodor and Mann."

## NOTE 13—page 4.

*"The Great Officers of the Island."*—The present officers of the Island are—the Lieutenant-Governor, who is also styled Captain-general, and is Chancellor and Judge of the Court of Exchequer. His Council consists of the Lord Bishop, the Attorney-General, the two Deemsters, the Clerk of the Rolls, (in whose office is now merged that of the *Comptroller* referred to in the text, and the principal duties of the Receiver-General, also therein referred to) the Water Bailiff, the Archdeacon, and the Vicar-General. There is still an officer called the Receiver-General, but his duties are different to what they were in Waldron's time, and he is not now a member of the Council.

## NOTE 14—page 4.

*"Great Stone Chair."*—It was here, in the open space between the portcullis and the keep, that Henry Byron, Lieutenant-Governor to Sir John Stanley the second, held "a Court of all the Commons of Mann, holden at the Castle of Rushen, betwixt the gates, upon Tuesday next after the xx day of Christmas, Anno Domini, 1430."

## NOTE 15—page 4.

*"Room where the Keys sit."*—The House of Keys met at the Castle until the year 1706, after which time they met in their present House, formerly belonging to the Trustees of the Academic Fund, which they ultimately purchased; it has from time to time undergone various alterations. Waldron wrote his account in 1726, and it appears the Keys occasionally sat in the Castle in his time. He states they "are locked in till they have given their verdict." After hearing the evidence in appeal cases, they lock the doors until they come to a verdict, which is then put upon the record.

## NOTE 16—page 5.

*"Subterranean dwelling under Castle Rushen."*—Tales of this character are often to be met with and have incidents narrated in them which show their common origin; they are generally described as abounding in riches of all kinds—gold and silver, pearls and precious stones. Such a dwelling, no doubt, was that into which the fairy horse dealer retired, as narrated at page 34. In making some repairs in the interior of the Castle in 1816, a dark cell was discovered in one of the inner

towers, which had been previously unknown. Subterranean chambers were also discovered during certain alterations which were made in 1863.

NOTE 17—page 7.

"*Mist hanging continually over the land.*"—"Some fishermen long ago arrived on the shore of an Island which they had never seen or heard of, because it was always enveloped in a magic cloud, raised by little Manain, the son of the sea. They landed, and presently there came rolling on the mist something like a wheel of fire, with legs for spokes, and the portent so frightened the men that they fled to their boats. But the charm was broken, the Isle of Man had been discovered, and its possession has been disputed by men and fairies ever since. The Manx penny bears a device which is the same in principle as the three spiral lines, an astronomical device, (the Druids were astronomers, and the former inhabitants of the Island,) though these have grown into three armed legs, the 'Legs of Man,' these have to do with a wheel of fire."—*Campbell*, vol. ii. p. 386.

Collins, in his *Ode to Liberty*, says,

"Mona, once hid from those who search the main,  
Where thousand elfin shapes abide."

"That a mermaid becoming enamoured of a young man of extraordinary beauty, took an opportunity of meeting him one day as he walked on the shore, and opened her passion to him, but was received with a coldness occasioned by his horror and surprise at her appearance. This, however, was so misconstrued by the sea lady, that, in revenge for his treatment of her, she punished the whole Island by covering it with a mist; so that all who attempted to carry on any commerce with it, either never arrived at it but wandered up and down the sea, or were on a sudden wrecked upon its cliffs."

An instance of a mermaid in love is related at page 65.

NOTE 18—page 7.

"*Fire continually burning.*"—"The Manx place great reliance on fire protecting them from the influence of evil spirits. Almost down to the present time, no native of the Isle of Man will lend any thing on either of the great Druidical festivals, (1st May and 1st November) which shows the origin of the custom, so hard is it to eradicate from the minds of a people the remains of superstition, however ridiculous or absurd may be its tenets."—*Train's Isle of Man*, vol ii. p. 316.



Since the introduction of "lucifers" there has been less concern about maintaining "perpetual fire" in the Isle of Man.

NOTE 19—page 8.

"*The Castle.*"—It is not built of *free stone*, as stated in the text, but of the hard limestone on which it stands, or of the neighbourhood. In 1815, when some alterations were being made, the date 947 was found on an old oak beam. This has been considered as the date of its erection. Tradition states that it was commenced by Guthred, son of Orry, in 960. At the present day it remains in a remarkable state of preservation; some of the walls are twelve feet in thickness. It is now used as the prison of the Island, a portion of it is also set apart as offices of the Clerk of the Rolls, and within its walls are also held the various Law Courts. The Tynwald Court is usually held here, and the Council meet in one of the rooms adjoining the Court House—formerly one of the apartments belonging to the Governor's residence.

NOTE 20—page 8.

"*Fort at Derby Haven.*"—This was built by James, seventh earl of Derby, in 1645. It is now in ruins. It was named "Derby Fort" in honour of his noble countess, Charlotte de la Tremouille, as appears by a document in the Rolls Office, printed in the *Manx Society's* 1st vol. (*Sacheverell's Survey*) note, p. 143.

NOTE 21—page 8.

"*Douglas so called.*"—The Doo, (black) and Glass, (grey) generally called the *black and bright* rivers.

NOTE 22—page 8.

"*Within the piles.*"—The Lord of the Island had jurisdiction to a certain distance from the shore, (about nine miles) and the English revenue officers could not take possession when once within that limit.

The limits of the Hovering Laws applicable to the Isle of Man in the 7th section of the Act 5 George III. cap. 39. comprehends a distance of three leagues from the shore.

The situation of the Isle of Man was peculiarly suitable for any connected plan of circuitous smuggling to England, Scotland, or Ireland, and not being under the jurisdiction of the English Government, it became a kind of centre for illicit practices. The principal articles of

clandestine importation were brandy, geneva, tea, and tobacco. Salt was also smuggled to an enormous extent. As early as 1726 negotiations had been going on for the purchase of the rights and interest of the Atholl family. The injurious extent to which smuggling was carried and the difficulty in preventing it (causing, as was acknowledged by the English Government, a loss to the revenue of nearly £350,000 a year,) led to further negotiations with the Duke of Atholl for the purchase of his rights and privileges. These negotiations commenced in 1764 and were finally brought to a conclusion in 1828, the Atholl family having received in the whole £445,444. The increase to the Imperial revenue of this £350,000 from 1767 to the present time amounts to a very respectable sum, and added to this when the total gross revenue derived from the Island during the last 30 years, from 1833 to 1863, of £960,885—less the total expenditure of £407,586 for the same period, leaving a surplus revenue for that period alone of £553,299—is taken into account, it may well be said it was a good bargain exacted by the Imperial Parliament from the Duke of Atholl's family, and ought to induce a more liberal policy in the expenditure of the surplus revenue in the Island. A History of all these transactions would form a fit subject for one of the volumes of the Manx Society.

## NOTE 23—page 9.

*"Peel Castle."*—This account of Peel Castle is so absurd and far-fetched, that it appears Waldron was preparing his readers by his magnificent account of its splendours for his marvellous relations connected with it, which he had in store for them. The walls are built of different kinds of stone, chiefly of old red sandstone from the opposite rock of Craig Mallen, and clay schist. The cannon mentioned as planted on the walls are shown in a painting in the possession of the Earl of Derby, at Knowsley, taken when the Castle was in the hands of his ancestor. A few photographs were taken from this painting, in 1859, when the present Earl lent it to the Committee appointed for the restoration of the ruins of Peel Castle. At that time, the buildings, cathedral, &c. appear to have been in a perfect state. In the report of the Commissioners of Inquiry, 1792, it is stated that at the Revestment the chancel of the cathedral, the porter's lodge, the armoury, and the magazine over the passage leading to the sally-port were roofed in; since then they have gone completely to decay.

## NOTE 24—page 10.

*"Peel Castle in a wide plain."*—The isolated rock on which the ruins of Peel Castle and Cathedral stand, comprises an area of about five acres.

Besides the cathedral of St. Germanus there are the remains of the still more ancient church of St. Patrick. Whether the other relics scattered over the area have been devoted to ecclesiastical purposes it would be difficult now to ascertain. One most important feature in these ruins, of which Waldron has not made any remark, is the Round Tower. This was no doubt the stronghold of the castle, and was used not only in its primary object of a belfry, but as an ecclesiastical keep and place of safety for any valuables, in case of sudden attack from the sea rovers to which the Island was so subject in early days. The general features are the same as those described by Mr. Petrie, in his valuable work on *The Origin and Uses of the Round Towers of Ireland*. It appears by the painting before alluded to, belonging to the Earl of Derby, that this tower was finished at the top with a conical roof, terminating with a flag staff. It is stated at page 41, that Peel Castle was originally built of wood, but that is not likely where so much stone abounded. St. Patrick, who is said to have been the first stone church builder, would be certain to avail himself of this material so close at hand. The names of his three masons were Caeman, Cruithnech, and Luchraid, who built numerous churches for him in Ireland.

Grose, who visited these ruins some fifty years after Waldron's time, mentions only the ruins of two churches; one dedicated to St. Patrick, and the other dedicated to St. Germain.

NOTE 25—page 10.

"*Dungeon*."—This was the ecclesiastical prison, used also for political and civil offenders, and numerous persons have been confined here; amongst the rest, Thomas, Earl of Warwick, in the time of Richard II., A.D. 1397; and Eleanor, wife of Humphrey, Duke of Gloucester, uncle of Henry VI., for the alleged crime of sorcery and witchcraft, is said to have lived here as a state prisoner for a period of fourteen years. Capt. Edward Christian who had been Deputy-Governor of the Island, died here in 1660, after a confinement of seven or eight years. During the persecution of the Quakers from 1662 to 1666, a number of both sexes of that persuasion were incarcerated in the dismal dungeon of St. German's, Peel Castle. In the *Manx Society's* 10th vol., p. 126, will be found Bishop Barrow's Letter of Exhortation to the Quakers in the Isle of Man, taken from the Exchequer Book, Lib. Scac. 1664—1668, p. 59. Simon, who became bishop of Sodor and Man in 1226, erected the choir. On the south side of the choir is a door leading down to the crypt by a passage concealed in the wall—the length is 34 feet, and the breadth 16.

The roof of arched ribs springing from thirteen short pilasters on either side supports the chancel. Monastic cells in early times were made very small; those in the chapel of St. Fechin, on the coast of Galloway, were 6 feet long, 3 feet wide, and 4 feet high.

NOTE 26—page 11.

"*Epitaphs and Inscriptions on the Tombstones.*"—It is much to be regretted that our author did not transmit to us what was then left of these mementos of "those gone before," we should then have had some valuable data, of which his work is sadly deficient. The only inscription, except a few of comparatively modern date, is that of bishop Rutter. The brass plate which had been placed on his tomb was found in the well near the sally-port of the castle in 1844. The inscription was drawn up by the bishop himself:—

In hac domo quam a vermiculis accepi (confratribus meis)  
spe resurrectionis ad vitam, jaceo Sam. permissione  
divinâ, Episcopus hujus Insulæ.  
Siste lector—vide et ride Palatium Episcopi!  
Obiit xxx die mensis Maii, 1663.

Thus Englished:—

In this house which I have borrowed from the worms, (my brethren),  
in hope of a resurrection unto life, lie I Sam.  
by divine permission, Bishop of this Island.  
Stop reader—behold and smile at the Palace of a Bishop!  
Who died the 30th day of May, 1663.

This brass is now at Bishop's Court. The Latin inscription is not given correctly in Butler's *Life of Hildesley*,—1799.

NOTE 27—page 12.

"*The Mauthe Doog.*"—There are no such words in the Manx language as these—the name is *Moddey Doo*, black dog. The Celts from earliest time have ever been fond of hunting, and as a sequence hounds must have been their constant companions and entered largely into their adventures and tales recounted after the fatigues of the chase. He appears under many forms, and there are similar ghostly dogs in England, and in other European countries. Mr. Campbell, in his *Tales of the West Highlands*, relates one collected from Barra, where four men were watching cattle, when the dog appeared, and one of the watchers said—"We will not strike; if thou strikest him, thou wilt repent it."

However, Calum Mac Nill struck the dog, and his hand and his arm lost their power. Following the advice of an old woman, Nic a Phi, he got cured at the end of "a day and a year." In the soldier's case, he appears not to have sought advice and so suffered for his temerity.

NOTE 28—p. 12.

"*Lock the Gates of the Castle.*"—A copy of the Regulations for the government of Rushen and Peel Castles will be found in the *Manx Society's* 10th vol. (Chaloner's *Treatise*) p. 113. It is to be presumed he carried the key and not the *gates* to the captain.

NOTE 29—page 14.

"*Spirit of the Duchess of Gloucester.*"—The idea that the spirits of the deceased return to haunt the place where on earth they have suffered or have rejoiced, is, as Dr. Johnson has observed, "common to the popular creed of all nations. This just and noble sentiment implanted in our bosoms by the Deity, teaches us that we shall not slumber for ever, as the beasts that perish." "The soul having left its terrestrial form, glides before its former friends, a pale spectre, to warn them of its decease."—Scott's *Minstrelsy*.

NOTE 30—page 15.

"*Fort.*"—This is probably the fort erected during the Civil War, by James, the seventh Earl of Derby.

NOTE 31—page 15.

"*Macguire's or New Town.*"—This is the present Mount Murray, and has not been "enlarged" in the manner anticipated. In the introduction is noticed an epithalamium inscribed to William Macguire, Esq. probably the founder of this place. Considerable excitement prevailed at this time, occasioned by a movement for inclosing and appropriating part of the mountains (commons) near Kirk Michael, wherein Macguire is referred to as having been the cause of a riot for attempting to take possession. Keble, in his *Life of Bishop Wilson*, 1863, p. 617, in alluding to this, says—"An agrarian riot ensued, of which some graphic particulars may be found in the Exchequer Book of Castle Rushen, from July 22 to August 21, 1724, how that the Governor and officers being somewhere in the mountains with a person who was treating for a part of the land, some provisions intended for them were stopped on the

way, the rope harness cut, and a wish uttered, "That those whom the provisions were intended for might be choked at the eating thereof;" how Philip Quayle expressed himself in these words—"If Mr. Macguire will come to take our mountains we will fight him." How the Governor, with the great inquest, having met upon the mountains, in order that the same might be rented, there was a mob with long sticks and staves, which they would not lay down at his bidding; that Adam Caine cried out, "Maugher," which in English, said the witness, "I take to be battle"—and that, advancing before the rest, he said to the Governor and soldiers, "Come on, where are you now? You would talk enough what you would do before;" that Caine, being arrested, the mob took hold of him to rescue him; that Robert Curlet said he could beat any two of the soldiers with whom he had been struggling, for he did not feel them in his hands." Many were fined, and set in the stocks of the market towns, with schedules of their offences.

## NOTE 32—page 15.

"*These Towns are divided into seventeen Parishes.*"—This is evidently a mistake,—the Island is "divided into seventeen Parishes." The names of the Parishes are very incorrectly spelled, but it has been considered advisable to print them as in the text. And the order in which they stand is not quite correct. Patrick is the first in order, then German, Michael, &c. as given.

## NOTE 33—page 16.

"*Population.*"—The census appears to have been taken at various times, but probably with no particular degree of accuracy until of later years. It was returned in

1726	...	...	...	...	...	...	14,006
1757	...	...	...	...	...	...	19,144
1784	...	...	...	...	...	...	24,924
1792	...	...	...	...	...	...	27,913
1811	...	...	...	...	...	...	34,316
1821	...	...	...	...	...	...	40,081
1831	...	...	...	...	...	...	41,758
1841	...	...	...	...	...	...	47,986
1851	...	...	...	...	...	...	52,387
1861	...	...	...	...	...	...	52,252

## OFFICIAL CENSUS RETURN.—1861.

PARISH OR TOWN.	HOUSES.			POPULATION.		
	Inhabited.	Uninhabited.	Building.	Males.	Females.	Total.
Douglas ... .. Town	1740	117	31	5384	7005	12389
Ramsey ... .. "	452	20	6	1312	1527	2839
Peel ... .. "	432	14	5	1313	1505	2818
Castletown ... .. "	440	44	—	1054	1311	2365
Patrick ... .. Parish	496	20	—	1382	1396	2778
German ... .. "	346	25	2	945	979	1924
Marown ... .. "	219	26	2	564	597	1161
Michael ... .. "	241	18	—	625	689	1314
Ballaugh ... .. "	266	9	2	592	636	1228
Jurby ... .. "	164	10	—	439	472	911
Andreas ... .. "	372	15	1	960	995	1955
Bride ... .. "	184	6	—	466	452	918
Lezayre ... .. "	487	21	2	1141	1385	2526
Maughold ... .. "	312	14	—	782	872	1654
Lonan ... .. "	526	11	1	1437	1472	2909
Conchan ... .. "	376	13	13	975	1199	2174
Braddan ... .. "	396	35	12	1066	1232	2298
Santan ... .. "	116	3	—	353	341	694
Malew ... .. "	495	44	6	1370	1322	2692
Arbory ... .. "	271	19	1	668	740	1408
Rushen ... .. "	617	18	6	1613	1667	3287
TOTALS ... ..	8948	502	90	24458	27794	52252

The total population (52,252) shows a decrease of 135 since 1851, when it was 52,387; but the returns made by the Board of Customs of crews on board vessels in the harbour will, it is calculated cover this decrease, and thus make the present population as nearly as possible the same as 1851. The non-increase of the population, especially in the country districts, is accounted for by the large number of young persons who annually emigrate to distant parts of the world, and go to service in England.

NOTE 34—page 16.

*"Keeping the Laity in the most miserable ignorance."*—Bishop Wilson's zeal for ecclesiastical discipline may have been intemperate and severe, as remarked by Dr. Knox, yet he laboured hard for the improvement of the people in the Isle of Man, as is evinced by his numerous public works, his constant anxiety for the translation of the Scriptures into the Manx tongue, and the formation of parochial libraries, which he commenced in 1699, with the assistance of Dr. Thomas Bray, which he afterwards established and completed throughout the diocese, and gave

to each a proper bookcase, furnishing them with Bibles, Testaments, and such books as were calculated to instruct the people in the great truths of the Gospel. An Act of Tynwald was passed in 1734 for their protection and preservation, and among other things, it was provided that "every rector, vicar, or curate, or their executors or administrators, shall be accountable for such books as are already remaining, or shall hereafter be given to the full value of the same; and every rector, vicar, or curate, shall, immediately after his induction or licence, make a new catalogue of all the books belonging to their respective churches, and shall deliver the same to the episcopal registrar, to the end that the said books may be accounted for and made good, according to the purport of this Act." How the rectors, vicars, or curates have carried out Bishop Wilson's wishes in this respect is for them to say. I fear the catalogues will exhibit but a sorry record of their zeal at the present day.

## NOTE 35—page 16.

"*He.*"—This gentleman was Dr. William Walker, rector of Ballaugh, and then Vicar-General of the diocese. The Rev. William Crebbin, who was vicar of Jurby, and translator of the Book of Numbers, and who resided at the time at Bishop's Court, is certain that the copies he saw were in the handwriting of Dr. Walker, for Bishop Wilson used to give him the perusal of them, in order the better to qualify him also for translating.—See Butler's *Life of Hildesley*, p. 254.

Dr. Walker, having been rector of Ballaugh parish for about twenty-five years, and one of the vicars-general, seventeen, died June 18th, 1729, aged fifty-nine.

His epitaph, inscribed on a flat stone in the parish church of Ballaugh, where his remains were interred, was composed by Bishop Wilson.

## NOTE 36—page 16.

"*Books in the Manks Tongue.*"—The first work published in Manx was Bishop Wilson's "*Principles and Duties of Christianity*, for the use of the Diocese of Man, with short and plain directions and prayers. In English and Manks. London, 1707. With preliminary instructions to the Clergy of the Isle of Man, Rules for marrying couples, and Devotions to put into their hands after marriage." An edition had probably appeared a few years earlier—about 1699. Chaloner states the Book of Common Prayer was translated into Manx by Bishop Philips in 1605, but it was not printed. Bishop Wilson also published, in 1724,



a small work "*On the Education of Rich and Poor Children, for the Masters and Mistresses of Charity Schools, especially for the use of the Inhabitants of the Isle of Man.*" In Butler's *Memoirs of Bishop Hildesley*, 1799, is given, p. 211, a complete "Narrative of the origin, progress, and completion of the Manks version of Holy Scripture, and other religious books for the use of the native inhabitants of the Isle of Mann." Dr. William Walker, Vicar-General of the Diocese, translated the four Gospels and Acts, and part of the Common Prayer.

NOTE 37—page 20.

"*A Popish Priest then resided and officiated at Douglas.*"—"Towards the end of December, 1725, an alarm arose of a sort of Popish conventicle in Douglas, sermons preached, and a child baptized in the house of one Patrick Kelly, by a supposed priest, who went by three several names. It was thought right to enforce the then law of the Isle against the parties as for an illegal conventicle. On their non-appearance an order was made for their committal; but the Bishop privately notes 'an intimation that these people have the countenance of the Governor.' This was Thomas Horton, Esq., of Chadderton near Manchester, who was sworn in Governor, October 9, 1725, of whom Bishop Wilson writes under date of 'Oct. 11.—I waited on the new Governor, and found him the most prejudiced against the church, churchmen in general, and in particular against the laws and discipline of this church, which by his own acknowledgment he was a stranger to.'

In the matter of the priest, the aid of a soldier was denied, notwithstanding the twenty-four Keys had declared on the 24th of June previously, the law concerning soldiers to put in execution the orders of the Ecclesiastical Court, and the then Governor gave orders accordingly, the new Governor reversed those orders and is resolved to deny the country the benefit of the plainest and strongest law ever made in this land."—Keble's *Life of Wilson*, 1863, p. 655 & 658.

NOTE 38—page 21.

"*Kirk Jarmyns.*"—This alludes to the ecclesiastical prison under the Cathedral at Peel Castle.

NOTE 39—page 21.

"*The Discipline of the Church.*"—When Bishop Wilson came to the Island he must have found that the discipline of the church was in some

measure relaxed to what it had been in the days of Bishop Barrow, arising from various causes. The Island had been without a bishop for a length of time since the death of Levinz in 1693 to the appointment of Wilson in 1697, when a great struggle took place, as Bishop Wilson began to put the ancient rules in force. He had to contend with the hostility of the civil authorities against being subject to church censure, and the long disputed point of "the exemption of soldiers, or any other that receive pay of the Lord or of any of the Lieutenants' families," from the same, caused the Bishop a vast amount of anxiety, and ultimately led to his imprisonment in Castle Rushen, along with his Vicars-General, the Rev. Dr. Walker and the Rev. John Curghey, on the 29th June, 1722, and fines levied on them. On appeal to the King in Council, 4th July, 1724, all the proceedings of the officers in the Isle of Man were reversed; the Governor, Alexander Horne, resigned; and the Bishop thus accomplished his object, the establishment of the discipline of the church. For a time it was maintained with some degree of rigour, but gradually it became a name and nothing more.—"*Tempora mutantur, et nos mutamur in illis.*"

## NOTE 40—page 21.

"*Purging.*"—Numerous presentments were at various times made by the different churchwardens in their various parishes for what would be considered very trivial faults at the present day. When the Manx Society publish the extracts from these registers, they will no doubt be accompanied by a full account of the discipline of the Manx Church. Lord Chancellor King remarked on the ecclesiastical code, framed by Bishop Wilson in 1703, "If the ancient discipline of the church was lost elsewhere, it might be found in all its purity in the Isle of Man." The punishment for a minor offence, as ordered by Bishop Wilson, was, "The penitent, clothed in a white sheet, is brought into the church, immediately before the litany, and there continues, standing upright, till the sermon is ended, and after a proper exhortation from the pastor, the congregation are desired to pray for him; thus he is dealt with every Sunday, till received again into the church." For more serious cases the punishment accordingly was more severe. At Bishop's Court, on the 8th November, 1705, William Kissack of Kirk Christ Lezaire, who had committed incest and adultery with his wife's sister's daughter, Anna Christian, was sentenced "to be committed a month to St. German's Prison, and before his release to give bonds to perform the ensuing censure: viz.—To make one Sunday's penance at the church door of every parish, and at the market crosses of every town within

this Isle, in the habit and manner following :—That he be ready at the ringing of the last peal to morning prayer to begin his penance, bare-footed and bare-legged and bare-headed, covered over with a white linen sheet, and a small white wand in his hand; and so to stand during the going in and coming out of the parishioners; and also to stand at the said market crosses for the space of two hours on the market days, from nine to eleven in the forenoon, with a schedule on his breast intimating his crime, which is to be read by the ministers of the respective parishes, and to be repeated by the above offender.”

In 1712, at a Consistory Court held at Kirk Michael, a person who had relapsed into fornication, and is described as “a common, notorious whore,” is ordered to be dragged after a boat at Douglas, on the Saturday following. Governor Mawdesley gave his order for soldiers and a boat to execute this censure, and the Vicars-General, pointing out to the constable of Douglas, “that the person above-mentioned with another had long evaded the sentence by absconding themselves,” but now, “pursuant to the Hon. Governor’s directions, he should forthwith send a soldier to secure them, to be publicly dragged the next market day across the river before the market place and back again. The soldier to charge one of the boats of the town, and the crew belonging thereto, to perform the same, and he is to see it done, and receive the usual fees.”

Another unfortunate creature was soon afterwards subjected to the same treatment, although it was admitted she had “a degree of unsettledness and defect of understanding,” and, as was certified by the clergy, that she had submitted “with as much submission and discretion as can be expected of the like of her,” and “considering the defect of her understanding.” The records state—“Forasmuch as neither Christian advice nor gentle modes of punishment are found to have any effect on Kath. Kinred of Kirk Christ, a notorious strumpet, who had brought forth three illegitimate children, and still continues to stroll about the country, and lead a most vicious and scandalous life on other accounts; all which tending to the great dishonour of the Christian name, and to her own utter destruction without a timely and thorough reformation. It is therefore hereby ordered (as well for the further punishment of the said delinquent as for the example of others) that the said Kath. Kinred be dragged after a boat in the sea at Peel Town, on Wednesday, the 17th instant, (being the fair of St. Patrick) at the height of the market. To which end, a boat and boat’s crew are to be charged by the general sumner, and the constable and soldiers of the garrison are, by the

Governor's order, to be aiding and assisting in seeing this censure performed.

"And in case any owner, master, or crew of any boat are found refractory, by neglecting or refusing to perform this service for the restraining of vice, their names are to be forthwith given in by the general sumner, to the end they may be severely fined for their contempt, as the Governor's order directs.

"Dated at Bishop's Court, this 15th day of March, 1713.

"THOS. SODOR & MAN.

"WILLIAM WALKER."

It was certified by the Sumner-General, so long after as July 13th ensuing, that "St. Patrick's day being so stormy and tempestuous that no boat could perform the within censure, upon St. German's day about the height of the market the within Kath. Kinred was dragged after a boat in the sea according to the within order." However, poor Katherine Kinred is not yet done with, for on the 27th October, 1718, having had a fourth bastard child, and "after imprisonment, penance, dragging in the sea, continuing still remorseless," and notwithstanding her "defect of understanding," she is again "ordered to be 21 days closely imprison'd, and (as soon as the weather will permit) dragged in the sea again after a boat, and also perform public penance in all the churches of this Island." After undergoing all this, she is apparently penitent, "according to her capacity," and is ordered by the Bishop "to be received into the peace of the church according to the form appointed for that purpose." "Given under my hand this 13th of August, 1720."

This is a sad instance of mistaken zeal in Bishop Wilson in continuing a public penance on this unfortunate creature who was evidently *imbecile*, as appears by the certificates of the various vicars, and it is to be regretted that so good a man should have been led away in this instance, in carrying out what he considered to be *strict church discipline*.

Another instance of the effect of "Purging" will be sufficient. In 1716, Patrick Orellin of Kirk German, a notorious offender, found guilty of adultery and fornication four several times, and excommunication itself having had no effect upon him, it was thought necessary to treat him in an uncommon manner.—"He was therefore to stand duely in penitential habit at the parish church door every Lord's day during the time of morning service *for three years*."

Of numerous instances of church discipline and the mode of punishment the reader will find ample details in Keble's "*Life of Bishop Wilson*," Oxford, 1863.

## NOTE 41—page 22.

"*Widow at Douglas.*"—After considerable search in the Rolls Office at Castletown, respecting the truth of the statement that this widow "was condemned to death and accordingly executed," I can find no allusion to it. If such execution had taken place, there must have been a record of it, and it is presumed that some one, taking advantage of Waldron's search after the wonderful, has adopted this mode of imposing on his credulity.

## NOTE 42—page 23.

"*Two doctors—Jenkinson and Ball.*"—That there was a Dr. Ball in the Island is evident from the following notices in Keble's "*Life of Wilson*," pp. 666 & 727. "Braddan, March 15, 1726. Captain Tucker, captain of a cruiser, Captain Heywood, P. Ball, and one Mr. Hussey, presented by the churchwardens for giving a masquerade on Sunday the 5th instant, being drunk, swearing, cursing, blaspheming, terrifying all they meet, &c. Evidences taken. Tucker and Ball censured—to ask public forgiveness. Hussey to be excommunicated after due notice. Heywood being already excommunicated no notice of him." Thomas Heywood was then captain of the Fort at Douglas. "March 14, 1731. Dr. Ball, a most atheistical man, died, not without just suspicion of having taken opium on purpose to destroy himself, he being well before; and in his drunken fits declared that the letters he expected that day (and which came before night) would bring him either a gaol delivery or a death warrant. The letters were found in the morning torn in pieces, and himself senseless and in the agonies of death. N.B. This man some years ago took upon him most profanely to absolve Captain Heywood from his sentence of excommunication, upon the Lord's day, and in a company of lewd, wicked fellows in masquerade, whom I then censured," &c. The bishop wrote, "That it was the same month, and day of the month, that he (Ball) was presented for the above crime." Four days after the death of Ball, Heywood appears to have become penitent. "Braddan, March 19th, Midlent Sunday. N.B. I received Captain Thomas Heywood, captain of Peel Castle, into the peace of the church, after having absolved him from the sentence of excommunication upon his public acknowledgment of his sins of fornication and contumacy, and confessing his sorrow for the same, and for continuing so long under that sentence, and earnestly desiring to be restored. And this in a full congregation of Kirk Michael church."

## NOTE 43—page 26.

"*Character of the present Bishop.*"—The character thus given by Waldron is copied and referred to in Keble's "*Life of Bishop Wilson*," p. 545.

## NOTE 44—page 27.

"*Commitments.*"—This appears not to have been the case in 1664, when several Quakers were sent to St. German's prison, as will be seen by the order printed in the notes to Chaloner's *Treatise*, (Manx Society vol. x. p. 115.) "If they refuse to be committed by you, call for the assistance of a soldier from Capt. Ascoe. Let the Sumner put this in execution immediately."

This subject appears to have given rise to a number of vexatious disputes about the time of Waldron. Bishop Wilson endeavoured to carry out the canons of the Manx church as he found them, with the customary laws of the diocese, and which had been carried out in their full force in Bishop Barrow's time, and acted on without demur until about the year 1718. "When any is irregular or disobedient unto the Sumner and Ordinary, the Ordinary hath used to send for aid unto the constable of the Castle or of the Peel, who presently ought to send a soldier to bring such offender to the Bishop his prison: and the same soldier to have for his pains of every such offender at the discretion of the Ordinary." Also, "If the excommunicated will not appear, it hath been used to send for a soldier to bring the offender to the Bishop's prison."

The Ecclesiastical Constitutions were agreed upon at a Convocation of the Clergy at Bishop's Court, the 3rd day of February, 1703, and were approved by the Governor, Officers, and Keys at a Tynwald Court, held the following day at St. John's; received the Lord's assent, and were finally publicly proclaimed upon the Tynwald Hill, according to ancient form and custom on the 6th June, 1704.

These Constitutions continued to be acted upon with the direct countenance of the civil power, but it having been represented to the Governor that in some instances the church had met with opposition on the part of the government officers, Governor Mawdesley, in 1706, issued the following order—"Whereas complaint is made by the Right Rev. Father in God, Thomas, Lord Bishop of this Island, and the officers of the Spiritual Court here, that very often, when orders were issued by the Court for committing offenders, and in case of disobedience to crave the assistance of a soldier from the next garrison according

to law, the Sumner upon such application had been denied a soldier until he produced the Governor's letter, and given the soldier his fee before he went from the garrison; whereby sundry inconveniencies happened, and too often justice was delayed, the Governor directs that upon application from any Sumner producing an order from the Spiritual Court, the constable or captain of any garrison or fort that is so applied unto shall immediately give the said Sumner the assistance of a soldier to commit such refractory offenders (without giving the said soldier a fee in hand); where the said offender or offenders are to remain until they pay off and discharge not only the soldier's fees, but also all other fees payable by them on occasion of their commitment. And this to be a standing rule and order to be observed in these cases for the future.—ROBERT MAWDESLEY."

From this time and while Mawdesley remained governor, the civil and ecclesiastical authorities appear to have acted in union, each lending their aid in endeavouring to suppress and punish the prevailing sin of the day, adultery, and for some time after the appointment of Governor Horne in 1714. On the 29th May, 1716, Mary Henricks of Douglas was presented by the churchwardens and convicted of adultery with Isaac Allgood, and sentenced to penance, but she refused to appear at the court, and was excommunicated and "ordered to be, by the Sumner or a soldier, forthwith committed into St. German's prison." She petitioned the Governor "to grant her the liberty of an appeal to the Right Honourable James, Earle of Derby, Lord of Mann and the Isles, for justice and redress." Thus the point was raised whether the Earl was by the law supreme in causes purely spiritual. While this matter was still pending, Governor Horne refused to supply the aid of a soldier in the case of Dulcibella Rowe, daughter of Comptroller Rowe, who was accused in 1720, of cohabiting with Mr. Farrell "as man and wife, no proof is made of their being lawfully married." The parties were ordered to stand committed, "until they give bonds to make such satisfaction as the law requires for the evil example and scandal given." Another refusal of a similar nature occurred about the same time, but in 1721 upon Mrs. Horne, the Governor's lady, being charged for slander of Mrs. Puller, and censured, the matter was ultimately brought before a Committee of the Privy Council, when judgment was passed on the Governor for contumacy, which led to his retirement. His successor, Major John Lloyd, acted in a similar manner, for upon being applied to by the Sumner for power to commit one Wainwright under censure for adultery, the Governor "utterly refused his authority,"

under the plea of his being a soldier. On the 1st December, 1724, the Bishop writes—" Captain Mercer, constable of Peel, sent me word by Mr. M. Curghey, vicar, that he was ordered by the Governor not to grant a soldier to put the orders of the Ecclesiastical court in execution." In March, 1725, the Bishop writes—" Mr. Sanforth brought me a letter from Lord Derby, and an account that Lloyd was turned out from being Governor."

At the Tynwald Court, 24th June, 1725, the Bishop having informed the Deputy Governor that the demand of a soldier from the constables of the garrisons had been denied, both by Horne and Lloyd, desired the opinion of the Deemsters and Keys as to the Ordinary's right. "The Deemsters and twenty-four Keys acknowledged the right, and the Governors promised that orders should be given that the law should be observed without interruption for the future."

Soon after this, Governor Thomas Horton was sworn in on the 9th October, 1725, and on the 21st he reversed these orders, and refused the soldiers notwithstanding the opinion of the Keys, &c.; and continued his refusal on various occasions, which was the cause of sad confusion. As a further illustration of the Governor's opposition to the Bishop's wishes and orders, the Bishop states—" May 30th, 1728. I gave orders to the General Sumner to employ Dawson, the slater, to mend the roof of the chancel of my cathedral. Dawson told him that the constable had given orders (by orders from the Governor) that no one should be suffered to repair or work there without the Governor's express orders, so that he was not suffered to do the work. The soldiers told the General Sumner the same." " June 5, 1730. Mr. Woods tells me the Governor has ordered the roof of St. German's cathedral to be carried to Castletown, to build stables, &c., and that part of it is already there." These differences continued with more or less animosity until the death of James, Earl of Derby, on the 1st February, 1735-6, when the Duke of Atholl was proclaimed Lord of Man, and concessions and modifications of the laws were made, satisfactory to all parties. In Keble's "*Life of Bishop Wilson*," 1863, will be found full details of this struggle, which are well worth perusal.

NOTE 45—page 27.

"*Count of Gabalis*."—The book alluded to is, "A diverting History of the Rosicrucian doctrine of spirits, sylphs, salamanders, gnomes and demons. By the Count de Gabalis." 8vo., 1714.



## NOTE 46—page 27.

"*Fairies or the good people*."—They have ever been considered as bringing good fortune to those they visit, and always ready to do a kind service to all who have at any time rendered them any little civility. A slattern was their abhorrence, but the tidy maid would sometimes "find sixpence in her shoe."

Although in the present day the press, the steam engine, and the electric telegraph may have done much, yet they have not eradicated the belief from the minds of the natives in these imaginary beings. They form the theme of many a winter evening's tale, and many a mountain glen is yet believed to be full of them. "The Fairy Doctor" still pursues his avocations and meets with his fair share of business.

Mr. Brand, the author of "*Popular Antiquities*," mentions having met with a man who said he had seen *one* that had seen fairies. Truth, he adds, is to come at in most cases; none he believes ever came nearer to it, in this, than he has done. To see a fairy is said to be "good for sore eyes," but as those who are afflicted with that malady are not likely soon to find relief by that means, perhaps the next best thing is to see those who have seen one. Such has been the editor's luck, (having come one step nearer than Mr. Brand) and as a consequence has in no way suffered from that affliction, but whether his eyes have been opened any the wider, he will not lose the secret then imparted, by divulging it to the "unbeliever." Among other matters my informant stated that some fifty years ago very early one Spring morning being employed in household duties, there came floating on the air a low murmuring wailing noise. When going to the door to see what occasioned it, behold there were multitudes of *the good people* passing over the stepping stones in the river, and wending their way up the side of the hill until they were lost in the mist that then enveloped the top of Beary mountain. They were dressed chiefly in *Loaghtyn*, with little pointed red caps, and most of them were employed in bearing on their shoulders various articles of domestic use, such as kettles, pots, pans, the spinning wheel, and such like, evidently seeking fresh and more quiet quarters, having been disturbed, as was supposed, by the noise of a fulling mill lately erected in their neighbourhood. All the fraternity have a great dislike to noise, especially to that of church bells. There is a Danish story that a farmer once saw a troid sitting on a stone near Lake Tiis, in Zealand, and addressed him, saying, "Well, friend, whither go you?" "Alas!" replied the troid, in a most disconsolate tone, "I can't stay in this country any longer, there's such an eternal ringing and dinging!"

When the long talked of railways come into operation in the Isle of Man, we may then bid good bye to the fairies, for they will then have to evacuate this their last stronghold, and we may exclaim as the witty prelate of Oxford, Bishop Corbet did, about 1635.

"Farewell rewards and fairies!

Good housewives *then* may say;

For *then* foul sluts in dairies,

Will fare as well as they.

And though they sweep their hearths no less

Than maids were wont to do,

Yet who *will then* for cleanliness

Find sirpence in her shoe?

*When* they have left our quarters,

A register they have,

Who can preserve their charters;

A man both wise and grave.

An hundred of their merry pranks,

By one that I could name,

Are kept in store; con twenty thanks

To William for the same."

#### NOTE 47—page 28.

"*Fairy Cup of Kirk Malew.*"—This tale shows its Scandinavian origin, for we find a similar one told of the "Altar Cup in Aagerup" a village in Zealand. One Christmas eve a farmer's servant in the village borrowed his master's horse and rode down to see the "troll meeting," and while he was wondering to see how well and gaily the little dwarfs danced, up came a troll to him and invited him to dismount and take a share of their merriment. Another troll held his horse, when he went down and danced away with them the whole night long. As it was drawing near day he mounted his horse to return home, when a maiden who held a gold cup in her hand invited him to drink the stirrup cup, (*Jough as dorragh*). He took the cup, but having some suspicion, while he made as if he was raising the cup to his mouth, threw the drink over his shoulder. He then clapped spurs to his horse's sides and rode away with the cup in his hand as fast as the horse could gallop. The trolls set off in full pursuit and gained on him every minute. In his distress he prayed unto God, and he made a vow that if he should be delivered, he would bestow the cup on the church. As he rode along by the wall of the churchyard, he hastily flung the cup over it, that it at least might be secure; and pushing on at full speed, and just as they were on the

point of catching hold of the horse, he sprang in through the farmer's gate and slap't the wicket after him, when he was thus safe, and the cup was presented to the church.

This is an adventure common to many countries, and will remind the reader of Tam O'Shanter. The ancient paten still preserved in Kirk Malew church has engraved on it, "*Sancte Lupe ora pro nobis.*"

Chancellor Gervase, of Tilbury, writing in the thirteenth century, makes mention of a knight who, on being presented with a large horn adorned with gold and gems, out of which he was to drink, rode off with it instead of returning it to the "ancient people." The Earl of Gloucester condemned him to death, and presented the horn to the most excellent king Henry the Elder.

A cup with some mysterious drink is common in Celtic traditions; cups from which all sorts of drinks came, the cup of Fionn which healed diseases, and the Saint Graal of mediæval romance. When Diarmid had found his princess under the waves, he had to cross a great strait to get the cup of the king who ruled over the dead. The cup, described as "The Luck of Eden Hall," has been often told, and one of a similar character was preserved at Kirby, having been presented to Col. Wilks by a relative of the Fletcher family, former proprietors of the estate. The late Dr. Oswald possessed a drawing of this cup, which is given in his "*Vestigia*," vol. v. Manx Society's publications.

As this relique of former days so particularly relates to this subject, it will not be thought amiss to repeat Dr. Oswald's account of this cup, as given in the Appendix to his "*Vestigia*," p. 189.

"*The Ballafletcher Drinking Glass.*—This drinking cup, now in the possession of Major Bacon, of Seafeld House, upwards of two hundred years ago adorned the beaufet of Ballafletcher House. It was purchased at the sale of the effects of the last of the Fletchers, in 1778, by Robert Cæsar, Esq. who gave it to his niece for safe keeping, in consequence of an ancient tradition 'that whosoever had the misfortune to break the glass would surely be haunted by the *Lhannan Shee* of Ballafletcher' (the peaceful spirit of Ballafletcher). The cup is a crystal cyathus, engraved with floral scrolls, having between the designs, on two sides, upright columellæ of five pillars, and was a votive offering to the goddess for her protection or forbearance. The following is the legend:—In ancient times there stood in the parish of Braddan (of which the bishop is legal vicar) a mansion called Kirkby. It was so named because it was the place of entertainment for the Bishops of Sodor, in their progresses to and from the Isle. Of this building nothing

now remains except its site, near an ancient encampment, and the picturesque churchyard of Braddan with its numerous runes and runic crosses. More than two centuries ago, when Kirkby merged into the Fletcher family, its ancient name was changed, and the place took the designation of the new owner. To the first of this family was given the cup, with the injunction 'that as long as he preserved it, peace and plenty would follow; but woe to him who broke it, as he would surely be haunted by the *Lhannan Shee*' [the familiar spirit]. The glass stood in a recess, and was never taken from its place or used except on Christmas and Easter days. It was then filled with wine, and quaffed off at a breath by the head of the house only, as a libation to the spirit for her protection. The cup belonged, it is said, to Magnus, the Norwegian king of Man, who took it from the shrine of St. Olave, when he violated the saint's sanctuary. This cup is uncommonly light and chaste in appearance, and might pass for a specimen of the glass of ancient Sidon, once so famous.

Alcinous, king of Coreyra, addressing Ulysses, says:—

'I give him also this golden cup,  
Splendid, elaborate: that while he lives,  
What time he pours libation forth to Jove  
And all the Gods, he may remember me.  
He ended, at whose words Atreus bade  
Her maidens with despatch, place o'er the fire,  
A tripod ample-wombed.'

—Cowper's *Odyssey*, book viii.

'And with a gorgeous cup, that to the Gods  
Libation pouring, ever while thou livest  
From that same cup, thou may'st remember me.'

—Southey's *Odyssey*, book iv."

NOTE 48—page 29.

"*Fiddler to the Fairies*."—An amusing tale is recorded in Stewart's "*Popular Superstitions of the Highlanders of Scotland*," (1823, p. 98.) of a couple of fiddlers having been engaged in a similar manner, in the neighbourhood of Inverness, when having played to the revellers the whole of the night, were dismissed in the morning with most liberal gifts. When they returned to the town, and to their amazement and consternation found everything changed, a very old man, upon hearing their tale; thus addressed them: "You are the two men my great grandfather lodged, and who, it was supposed, were decoyed by Thomas

Rymer to Tomnafurich. Sore did your friends lament your loss, but the lapse of a hundred years has now rendered your name extinct."

NOTE 49—page 29.

"*Infants being changed in their cradles.*"—This continues to be the belief of nurses to the present day, and great anxiety is expressed to have the infant christened as early as possible, in order to avert so dreaded a calamity. Many modes are adopted until the christening takes place, and among others I have seen the nurse place a pair of open scissors across the infant in the cradle every time she had occasion to leave the room, for fear the fairies should take the *boght millish*, and leave one of their own bantlings in its place. This was regularly done until the christening, after which the child was considered safe. A red thread tied round its neck, or a cross made of the mountain ash, are said to be equally efficacious in preventing these *exchanges*. A curious mode of recovering "a changeling" is recorded in "*A pleasant Treatise of Witches,*" &c. London, 1673, p. 62, where a poor woman having brought up her child for some years, and finding it could neither speak nor go, and suspecting it to have been a changeling, was advised by an old man "to make a clear fire, sweep the hearth very clean, and place the child fast in his chair, that he might not fall before it; then break a dozen eggs, and place the four-and-twenty half shells before it; then go out, and listen at the door, for if the child spoke, it was certainly a changeling." Having done this, she heard the child say, "Seven years old was I before I came to the nurse, and four years have I lived since, and never saw so many milk pans before." "So the woman took it up and left it upon the dunghill to cry, and not to be pitied, till at last she thought the voice went up into the air, and coming out, found, there in the stead, her own natural and well-favoured child." One remedy, formerly resorted to in Ireland, to get rid of a supposed changeling, was placing a boiling mixture of *digitalis* and oatmeal in the mouth of the sickly child, or, another way was, placing it on a shovel, made red hot in the fire.

NOTE 50—page 33.

"*Fairy hunting.*"—One distinguishing trait of Manx fairies is their fondness for the chase, and their pride in mounting large horses instead of ponies. It is no uncommon thing upon going in a morning into the stable and finding one of the horses wet with perspiration, to be told, "no doubt he has been ridden by the fairies." In Onchan, to this day

it is still asserted they hear a phantom carriage pass through the village rapidly at night, but by no amount of vigilance can a glimpse of it be seen. This may be a link from the mighty huntsman of the North, Odin, or the Wild Hunstman, and his crew, of Germany. He is met with in many lands under different appellations; Herne, the hunter, in Windsor Forest; the one-handed Boughton in Warwickshire; or the Lady Skipwith.

## NOTE 51—page 34.

*"Fairy horse dealer."*—The well-known legend of Alderley Edge, Cheshire, relates how a farmer passing over the heathy heights of Alderley on his way to sell his steed at a neighbouring fair, was suddenly accosted by an old man who demanded the price of his beast, but not agreeing upon the amount, said "Go on then to the fair, but mark my words, you will *not* sell; meet me here on your return, and I will buy your horse." The farmer heeded not the prophecy, and proceeded on to the fair. To his great surprise and disappointment, though all admired, none would buy his horse. Returning by the same spot he was again accosted by the venerable man who repeated his former offer, which was then accepted, when striking the rock with his wand, a ponderous pair of iron gates flew open, they entered a spacious cavern where a countless number of warriors, with their horses, all armed ready for battle, lay fast asleep, with heaps of treasure piled up on the ground, from which he received the price of his steed, and was told to be gone. *"These will arise at England's great need. Till that day no mortal eye will ever look upon the Iron Gates."*

"Vainly they search, they find it not,—  
No trace remained, nor since that night  
Hath mortal eye beheld the sight:  
And till the hour decreed by Fate,  
None e'er shall see the Iron Gate."

## NOTE 52—page 36.

*"Apparition at Castle Rushen."*—Like all old castles, this, the "oldest of the old" has an apparition belonging to it, yet the narrative has nothing particularly remarkable appertaining to it. It may have some connection with the widow of Douglas who is said to have murdered her three children, mentioned at p. 22, and who, as Waldron states, was afterwards executed.

## NOTE 53—page 37.

"*The finest symphony.*"—Fairies have ever been remarkable as passionately fond of music, and particularly of that light and festive character which best accords with their reputed habits. To such a degree of fascination did it hold those who came within hearing of it, that days passed as minutes, and many a poor wight who has been thus spell-bound, is recorded to have returned to his home and found there had been a total change during his absence. The fiddler who is said to have played nothing but psalm tunes (page 29) at the festive season of Christmas, when he was no doubt hired for a different purpose, shows that even fairies are not to be insulted. This love of music is again alluded to at page 68.

## NOTE 54—page 37.

"*Circles in the grass.*"—Mr. Dovaston, of Shrewsbury, has published a very ingenious paper on this subject, in which he adopts the electric theory of their formation. His theory is, that when a column of electric matter affects the earth, either ascending or descending, it scorches the ground all around its edge, and leaves the centre untouched. Consequently the grass is withered, which contributes to fertilise the spot where the herbage springs luxuriantly the following season, and at the same time brings into vegetation the dormant seeds of fungi, which grow and disappear rapidly, and with them the "fairy ring,"—rarely existing two successive seasons. The common fungi of "fairy rings" are, agaricus, boletus, or lycoperdon, and sometimes clavaria.—"*Rennie.*" Mr. Jessop, in the *Philosophical Transactions* for 1875, propounded the electrical theory.

## NOTE 55—page 38.

"*Mock funerals.*"—This may be ranked among omens, being an indication of some future event, which the persons to whom it is communicated get, as it were, by accident, and without their seeking for, and is denominated second sight. This faculty was well known in Scotland and the Western Isles, and on this subject Dr. Johnson made some judicious remarks when on that tour. He says, "Second sight is an impression made either by the mind upon the eye, or by the eye upon the mind, by which things distant or future are perceived and seen as if they were present—things distant are seen at the instant when they happen. This receptive faculty, for power it cannot be called, is neither voluntary nor constant. The appearances have no

dependence upon choice; they cannot be summoned, detained, or recalled—the impression is sudden, and the effect often painful.” This power may have been communicated to the Island by the Scandinavians among whom traces of the same faculty may be found, ingrafted upon them by the Druids. Mr. Waldron gives several instances of this faculty, of which he was “positively convinced by many proofs.”

## NOTE 56—page 39.

“*Cattle markets.*”—Waldron says, “No person is permitted to bid money for any beast, until the Lord’s steward has had the refusal.” There is no Act to this effect. In 1594, some orders were published with reference to markets; by these, “noe strangers, nor any countryman for them, shall buy any comodities of the countrey forth of the marketts, nor yet in the marketts before the markett bell be range, upon paine of imprisonment and fine to the Lord.” Item. “That no man shall sell any corne to the stranger, but first they shall tender the same, or sufficient part thereof, to the markett, that the countrey may be first served.” The next regulation in the statute book respecting markets is by Act of Tynwald of 1637, which relates to “engrossing, forestalling, or regrating” and that no person shall “engross and buy out of markett in private houses or places, any corne, graine, cattle, provision, or other goods, and sell the same againe or export” without the consent and licence of the Lord, upon forfeiture of the same.

## NOTE 57—page 39.

“*Yarding.*”—At a court held at the Tynwald, by Henry Byron, Lieutenant, in 1429, it was ordained, “that servants be free onc’t in the year, that is to say, at Allhollowtide, to serve at what place they will upon our Lord’s several grounds.”

In the book of the Customary Statutes, it was given for law, 13th July, 1577, “that the Deemsters ought to have one choice servant out of every Sheading at Allhollowtide, and likewise at May for maid servants, or more if it be needful for them.”

“That Moares ought to have their choice servants within their parishes at Allhollowtide, and likewise at May a woman servant.”

“That all instituted Parsons, and Viccars of third, or Viccars of pencion, ought to have his bridge and staff, that is to say, if they have a man servant that cometh to them of his own free will, he ought not to be taken from them.”



"Alsoe we give for law, that if any of the Lord his tenants be destitute of servants, and come and make his complaint to the Deemster, that he can get none to occupy my Lord his land withall, then the Deemster is to send to the Coroner and to the Lockman of every parish, and to swear four honest men in every parish to enquire first of vagrant servants, and to serve the greatest rent first, and then every man according to his rent; and if there be no such servants, and if such need be, then he that beareth 5s. rent unto my Lord is to serve him that beareth 10s. rent, rather than the Lord his land fall to decay."

By the Act of Tynwald of the 24th June, 1662, it is enacted "that the Coroners of this Isle, who for many years past, by some favourable permission, and no customary law, by statute have had the benefit of yarding of three servants within their sheadings to the aggrivance of the country, shall for the future have but the benefit of one yarded servant within their sheading, after that the Deemsters and Moars are served for theirs; and it is ordered, ordained, and enacted, that the servants yarded for the Deemsters, and Moars, and Coroners, shall be proclaimed and made known at the parish church or cross where such servants then reside, the Sunday next after the days of warning between the farmers and servants, viz. Michaelmas day, and Lady day in Lent, or the second Sunday after at the furmost, whereby the farmer may timelye know the same, and may with more security and conveniency provide himself of other servants; otherwise in default of such notice the said officer or officers soe neglecting not to have the benefit of such yarded servant for that yeare, but be at liberty to serve where he or she pleaseth; and that from the 24 Keys their household hired servant shall not be taken from them by any yarding."

"That any man servant or maid servant that shall serve any of the said officers for one yeare by way of yarding, shall for four years after be freed from such (by part) too much injunction and bondage, and be at liberty for the said terme to serve upon hyre wheresoever they please within the Isle."

By an Act of 1747, the law touching yarded servants was repealed for the space of three years.

By the Act of 1763, "the wages due by law to yarded servants is found to be very insufficient, it is therefore enacted that henceforth yarded servants wages shall be augmented, and that a man servant shall be intituled to have and receive the sum of forty shillings, and a maid servant shall have twenty shillings for their year's servitude, any former law or custom to the contrary hereof notwithstanding."

Persons refusing to comply with the yarding authority of the sumner, were committed to prison and kept on a daily allowance of one barley cake and a pint of water till they yielded obedience to perform their service. There was a customary ordinance that the porridge or *sollaghyn* of a yarded servant should be so thick that the potstick would stand upright in the centre of the pot immediately before dishing the porridge, and the cakes given to a yarded servant were required to be as thick as the length of a barley corn.

These laws and usages are now fallen into oblivion.

NOTE 58—page 40.

"*To their compassion alone.*"—This appears to be not exactly correct, for in a case of incest, in the parish of Lezayre, between a brother and a sister, which had been dealt with as far back as Dec. 4, 1712, and continuing disobedient, they were excommunicated, the vicar reporting "that he found them very unconcerned, and continuing together in their father's family." Their sentence on the 29th October, 1713, is to be committed "to Peel Castle, the one to St. German's close prison, the other to some other close room, such as the constable shall appoint, from whence they are to be delivered, body and goods, to the Lord of the Isle, according to the custom of this Church in these important and extraordinary cases." From this it would appear that the Bishop had in the Castle other rooms at his command besides that technically known by the name of his prison.—See Keble's "*Life of Wilson*," p. 310.

NOTE 59—page 40.

"*Stone token.*"—It was not necessary that the Governor's name should be marked on them. The Deemsters used them, and probably other judges also. The party issuing the token scratched or marked the *initials* of his name on the piece of stone or slate, and gave it to the plaintiff, who either showed it to the defendant, or got it served by the Coroner in the nature of a *summons*.

By the Act of 1651, "whosoever shall hereafter counterfeit or make false use of the Governor's token he shall forfeit 20s. to the Lord's use, and suffer imprisonment during the Governor's pleasure; and whosoever shall counterfeit or make false use of the Deemster's token, he shall forfeit 10s. and suffer also imprisonment during the Governor's pleasure." By the Act of 1763, the granting of stone tokens was considered "unbecoming the authority and solemnity of a court of justice," and that from this time "the granting and issuing of stone tokens shall absolutely cease and be discontinued."

## NOTE 60—page 40.

"*A kind of Lawyers.*"—At the time Waldron wrote, there were no *recognised* lawyers in the Island. He is corroborated by Bishop Wilson with respect to the class of men alluded to. The Bishop was very severe in his censures upon them. (See his *Sermon* xlix. in Cruttwell.) He refers to Camden's account of the Island, who remarks that the people are free from the "frivolous feeling of lawyers," &c. "every man pleading his own cause." The Bishop then draws the distinction of the (then) times. Again, (in *Sermon* li. preached before the Tynwald,) he refers to them as "designing men," and says "the generality of those who *take upon them to manage causes*, have nothing so much in view as their own gain," &c., and expresses a hope that the Government will be awakened "to *regulate* at least, if not to *silence* them, and to bring us back to our old constitution, where every man pleaded his own cause," &c.

The evil complained of by Waldron and the Bishop appears to have been remedied in the year 1763 when the first legislative enactment respecting lawyers was passed. The preamble of the enactment (included in an Act for various purposes) runs thus—"Whereas much litigiousness and contentions are fomented and *carried on by several ignorant and evil-minded persons who provoked law suits and pretend to practice as attorneys therein*, though altogether unqualified, to the great trouble of the Courts," &c., and "the detriment of the public," &c.; and it then enacts that no person shall, after the promulgation of the Act, plead in any cause or act as attorney, "until he be first duly approved of and admitted by the Governor, Officers, Deemsters, and Keys, or a Committee of them, and afterwards sworn in the Court of Chancery,"—with exception in favor of Attorney-General and the Keys, who are not to be affected or restrained.—*Mills*, p. 339.

## NOTE 61—page 40.

"*Sheeding Courts.*"—(*Sheading.*) These are now known as the Common Law Courts, and are held four times a year in the northern and southern districts of the Island, namely, at the terms of Hilary, Easter, Trinity, and Michaelmas. The particular days are regulated by Act of Tynwald, 1777; the districts and sheedings comprised in such districts, by Act of Tynwald, 1797; and an alteration in the days, by Act of Tynwald, 1800.—*Mills*, pp. 363, 392, 402.

## NOTE 62—page 40.

"*Court of Chancery*."—In former days there was a Chancery Court weekly. By an ordinance passed in the year 1422, it was ordained that the Chancery Court should sit every Monday. This was confirmed in 1561. It now sits regularly once a month, (except in the months of January, August, and September,) but the Governor as Chancellor, has power to order special courts at such times as he may think fit.

## NOTE 63—page 41.

"*A bridle*."—The description of this instrument of punishment is curious. It was prescribed by the customary laws of the Island, and was used to check slander. In March, 1714, it was threatened to be used on a *man*, and, "in addition to standing for one hour in the market, the Court will order him to wear the *bridle* also; the punishment which the law has appointed for such as take upon themselves lewd crimes which they have not been guilty of."

It is recorded in a memorandum in Bishop Wilson's handwriting,— "June, 1714. I ordered a *bridle* to be made, as a terror to people of ill tongues; and it is now brought about the circuit by the General Sumner, and lodged in his hands for the time to come."

A somewhat similar instrument was used in various parts of England for the punishment of scolding women; it was also called "the branks." Dr. Plott, in his *History of Staffordshire*, 1686, says, "They have an artifice at Newcastle-under-Lyme and Walsal for correcting of scolds, which it does too so effectually and so very safely that I look upon it as much to be preferred to the cucking-stoole, which not only endangers the health of the party, but also gives the tongue liberty 'twixt every dipp, to neither of which this is at all liable, it being such a bridle for the tongue as not only quite deprives them of speech, but brings shame for the transgression, and humility thereupon before 'tis taken off; which being put upon the offender by order of the magistrate, and fastened with a padlock behind, she is led round the town by an officer, to her shame; nor is it taken off till after the party begins to show all external signs imaginable of humiliation and amendment." They still preserve a pair in the town court of Newcastle-upon-Tyne, where the same custom once prevailed. In the Court Leet records of various towns in England, during the 16th and 17th centuries, repeated allusions are made to these modes of punishment, and orders made for their reparation. An early notice of the use of the bridle or brank is that which is recorded in 1623, as existing at Macclesfield, and is still to be seen in

the town hall, and has been used within the memory of an aged official of that town. In various parts of Scotland they were used as an instrument of ecclesiastical punishment for the correction of scolds and slanderous gossips, and are mentioned in the records of Glasgow as early as 1574.

The bridle is made of thin iron, passing over and round the head, and fastened behind by a padlock. The bridle bit is a flat piece of iron, about two inches long and one inch broad, which goes into the mouth and keeps down the tongue by its pressure. A specimen of the "Bishop's brank" is sketched and noticed in the Abbotsford edition of *The Monastery*.

There are no remains of the *wooden horse* or *stang* in the Island, but the whipping stocks were in use. At a Tynwald Court held on the 24th June, 1610, it was enacted, "That as any man or woman shall be found drunk hereafter, the party so offending, if not of ability to pay a fine, shall for the first time be punished in the stocks; the second time to be tied to the whipping-stocks, and the third time to be whipped therein." In 1629, the wooden horse was ordered to be used for various offences.

NOTE 64—page 41.

"*Tongue thou hast lied.*"—In 1708, at a convocation, a person incurred sentence for defamation, as follows:—"Whereas John Robinson, of Kirk Arbory, without any regard to the respect due to magistrates and persons in authority, has presumed falsely and audaciously to say, That Mr. Deemster Parr was a church robber, which scandalous words tend very much to his defamation, it is hereby ordered that the said John Robinson shall be immediately committed to St. German's prison, there to continue till he give in sufficient security: do three Sunday's penance after a very solemn and humble manner, viz.: one in Kirk Arbory, one in Kirk Christ Rushen, and one in Kirk Malew: and in each church humbly ask forgiveness of the said Deemster Parr, and lay his finger on his mouth, saying, 'Tongue, thou hast lied;' and all along so demean himself as becomes a true penitent, and to behave himself for the future respectfully towards the said Deemster; And all this under penalty of forfeiting the bond to be given before his enlargement.

THO. SODOR & MAN, with his Archdeacons and Vicars-General."

The man soon after made his submission in Kirk Arbory church which was read to the congregation in Manx, the Deemster being present. The other two days were remitted.

## NOTE 65—page 41.

"*Hedges they have none.*"—By the ancient customary law the inhabitants were not obliged to fence their lands, except from Lady day till Michaelmas. Various enactments have been made to provide for these. In 1583 the fences were to be five feet high, and by an Act of 1691, they were to be five feet and a half high, with a trench at the bottom of one foot and a half deep; and a fence of six feet high where a trench cannot be made. The width at the foundation was six feet, often more, and the top about two feet, generally planted with gorse, which when in bloom has a splendid effect. The fences in the Channel Islands are made much after the same manner.

## NOTE 66—page 42.

"*Medals.*"—The plate containing a representation of some of these will be found in the folio edition of 1731, but not in the edition of 1744. A reduced copy has been made for the present reprint by Mr. Dean's photographic process, which gives a fair representation of the original plate, but in order to verify them it is to be regretted that the editor has been unable to meet with any of the coins or medals in the cabinets of collectors to which he has had access. This has caused considerable doubt to arise in the minds of various numismatists respecting the validity of them, some asserting they are a fiction of Waldron's brain, being neither coins, medals, nor perhaps not even secret pass tickets.

It is scarcely probable that Waldron would invent these designs for the sake of mystifying the readers of his work, or puzzling the antiquarians of a future day; and "to doubt them altogether," as a correspondent remarks, "might be premature, for at the time Waldron wrote his remarkable history he might be in advance of his age without being fully aware of the future value of such researches; he may not have been a good draughtsman, and it seems more probable they are the product of an imperfect conception and worse execution of some real originals. The Rev. C. W. King, Fellow of Trinity College, Cambridge, author of "*Antique Gems*," and of "*The Gnostics and their Remains*," regrets his inability to give any definite information on the subject. He says, "They seem to me to be merely tavern tokens, belonging to the class issued by thousands all over Great Britain between 1650 and 1700, and this is the opinion of the most experienced numismatist in England, Mr. G. Eastwood, to whom I shewed the plate. In No. 1, the female head is evidently copied from Mary's or Anne's on the shilling; the chequers on the reverse are the common device of such tokens: so is

the tankard on No. 2. The legends on some of Waldron's pieces are numerals repeated for the sake of filling up the space. No. 4 I take to be masonic; the triangle, sheaf of arrows, and nail, are all known symbols of the craft; the building on the reverse may imply the lodge. I doubt much of No. 1 being in gold, much more likely 'twas a gilt counter. Perhaps the angel's head, star, queen's head, &c. were the signs of the taverns issuing the counters."

In a communication from the Rev. J. G. Cumming, he says, "that Mr. Syers Cuming thinks it just possible that Waldron may have had some foundation for these strange designs which seem to have been used towards the close of the seventeenth or early part of the eighteenth century, and appear to bear tavern signs. Thus No. 1 may be the queen's head with the checkers or draught board on the reverse. No. 2 has a wassail cup, and may be the sign of the golden cup; the reverse displays a die or perhaps a draught board. No. 3 has the blazing star or the comet, the crosses on the reverse being evidently derived from the early silver coins of Scotland. No. 4 may give a view of the establishment where the piece was issued. No. 5 the angel's head, or the three crescents; and No. 6 the maiden's head or the hand."

John Harland, Esq., F.S.A., of Swinton near Manchester, also coincides with this opinion. "That they are simply tavern tokens bearing tavern signs. We know little or nothing of Waldron's authorities, but if they ever had an existence it is probable some of the originals may yet turn up and their true character become known."

The want of an authorised money as small change was severely felt in the early part of the seventeenth century. This induced the tavern keepers, as also other tradesmen to issue their own tokens. "Abbey pieces" and "Nuremberg counters" were issued by the great monastic establishments. The abbey pieces were large, about the size of a florin, and generally had a religious inscription in Latin around them. The "Nuremberg Counters" have sometimes a counting table on one side, and an emblematical device on the other. They originated at Nuremberg, and were imported in large quantities into England. The name of one maker, "Hans Krawinckel" is of most frequent occurrence. Mr. John McMeiken, of Castletown, is in possession of one of these which had been found at Rushen Abbey, and Waldron may possibly have taken his sketches from originals found in the same locality, although he makes no mention of Rushen Abbey in his work. •

A large number of coins and other treasure have at various times been discovered on the Island. Mr. Joseph Train states that, in 1780,

a number of silver coins of William the Lion, who began his reign A.D. 1165, was dug up; the coinage of that reign was not known to antiquaries before that time. The learned Snelling thinks these coins were struck in the Isle of Man, but Cardonnel, the celebrated Scotch antiquary, is of a different opinion. In 1786, near the church of Lonan, two hundred and thirty seven pieces of silver were found. A coin of Ethelred II. who succeeded his half-brother Edgar in 979, was found in the north end of the Island; and several Danish coins were found in the neighbourhood of Castletown, one of them of Canute the Dane, who ascended the English throne in 1017. These were presented to Professor Torkelin, when he visited the Island in 1789. In 1835, a large quantity of silver coin was found near Balnabarna in the parish of Maughold; and in December, 1842, about two hundred silver coins struck in the reign of the Norman Edward, were found in a field on the Howe, near Douglas. Nearly equal portions of them appear to have been struck in London, York, and Canterbury. A gold noble of the reign of Edward III. was discovered at Slegaby in the parish of Onchan.

In 1852, a very large discovery of silver Anglo-Saxon coins of the reign of Ethelred II. was made at the top of a hillock near Brada Head, in the parish of Rushen. They were all of one king, and of the "crux" type, though minted at widely different places; at London and York, at Bath, at Lewes and Winchester. The description of one coin will answer for that of the whole. *Obverse*.—Within the inner circle, the king's bust in profile, regarding the right: the head unfilleted, the bust robed; in front, a sceptre surmounted by three pearls. *Inscription*.—ÆDELRED REX ANELOR. The outer circle crenated. *Reverse*.—CEOLNOD M-O, LVND. Within the inner circle, a cross voided, in the angles of which are the letters C. R. V. X. Most of them were melted down, but some few came into the hands of Mr McMeiken, who is in possession of various other coins found in the Island.

Treasure thus found belonged to the Lord in virtue of his prerogative, and, that no doubt might be entertained on the subject, it was given for law, as may be seen in the Exchequer Court Book, anno 1586, by the Deemsters and twenty-four Keys, "That any treasure whatsoever being found and secretly hidden under ground, either within the house or without in the fields, or in the thatch of the house, or within any covert place, to the end to defraud the right heyres, or for any other fraudulent intent or purpose, shall be the Lord's, as a prerogative due unto his Lordship by the lawes of this Isle."

In a recent discovery, 1864, of a large number of silver pennies of the



time of Henry III. John and William the Lion, of more than 6,000 found at Eccles near Manchester, upon the circumstance being communicated to the Crown authorities, the Solicitor to the Treasury in his reply stated them to be "Treasure Trove," "and as such the property of Her Majesty, by virtue of the Royal prerogative. There is no Act of Parliament under which the Crown's title is derived. Her Majesty is entitled under the common law of England."

In the Isle of Man the Crown would now claim the same prerogative as the ancient Lords or Kings of Man. The Treasury now give, upon these "finds" being delivered up to them, the intrinsic value of the metal, (as they did in the case of the Eccles find,) whereby many coins and treasure are preserved for historical data, instead of finding their way to the melting pot as formerly.

NOTE 67—page 43.

"*Water Bull.*"—The *tarroo-ushtey* or water bull is also to be met with, according to Macculloch's Description of the Western Isles, in Loch Awe and Loch Rannock. Train in his "*History of the Isle of Man*," vol. II. p. 146, 1845, mentions several instances of his having lately been seen in the parish of Onchan. Mr. Campbell says, in his *Tales of the West Highlands*, "There are numerous lakes where water bulls are supposed to exist, and their progeny are supposed to be easily known by their short ears. He is generally represented as friendly to man. His name in Skye is *tarbh eithre*."

NOTE 68—page 44.

"*The Nunnery.*"—Scarcely a vestige of this ancient structure remains. The view given by Chaloner in his *Treatise*, in 1656, and which has been photographed in the Manx Society's 10th vol. 1863, does not convey the magnificence which our author endeavours to make us believe in his description of the place. It is much on a par with that given of Peel Castle. St. Bridget, who was born in 453, is said to have been the founder in the early part of the 6th century. It is said she died in 523, and was buried in this nunnery, and her body was afterwards transferred to Downpatrick, and laid beside the remains of St. Patrick and St. Columba. The prioress of Douglas was a baroness of the Isle, and held her own courts, temporal as well as spiritual. Waldron has overlooked *Rushen Abbey* entirely, of which there were much more extensive remains than of the Nunnery.

## NOTE 69—page 44.

"Where the present Major has his residence."—The Nunnery, at the time Waldron resided in the Island, belonged to the Heywoods. Capt. Thomas Heywood resided at the Nunnery in 1724, of whom mention is made in note 42, p. 100. He was presented for fornication, and refusing to comply with the censure passed on him, was excommunicated on the 22nd July, 1725. He appeals to the Earl of Derby, who remits his forfeitures, and ultimately submits to the Bishop, and becomes his attached helper and watcher in his last illness.

The Major mentioned in the text was Major-General John Wood, who married Leonora, the widow of Peter Heywood, (Attorney-General of the Isle of Man, who died 24th July, 1699,) on the 19th August, 1700, at the Nunnery. Both are buried at Kirk Braddan. It was through this lady the Heywoods became possessors of the Nunnery.

The Heywoods were a very ancient Lancashire family, having been settled at Heywood, near Bury, as early as the reign of Edward I. (1273). Peter de Heywood, of Heywood, died 15th Edward I., to whom Adam de Bury granted the lands in Heywood, whose descendants continued upon them until 1717 when the estate was sold to John Starky, of Rochdale, gentleman.

Their first connection with the Isle of Man was on Peter Heywood, of Heywood, Esquire's marriage (before 1640) with Alice, daughter of John Greenhalghe, of Brandlesome, Esquire, Governor of the Isle of Man, and whose son and heir, Robert Heywood, of Heywood, was Governor of the Island in 1678. His son, Peter Heywood, born 10th June, 1662, Attorney-General of this Island, married Leonora, only daughter and heiress of Hugh Cannell, Water-Bailiff of the Isle of Man, (son of John Cannell, one of the Deemsters, who was son of Hugh Cannell, vicar of Kirk Michael,) by Margaret his wife, daughter of Captain Robert Calcott, alias Caldicott, of the Nunnery, married 1st December, 1685. His eldest son, Robert Heywood, of Heywood, clerk, sold the estate of Heywood, in 1717, and died unmarried, 1741. Peter Heywood, second son, also died without issue in Jamaica. Thomas Heywood, the third son, who gave so much trouble to the Bishop as alluded to in the note, was born in August, 1698, became Speaker of the House of Keys, and died 25th June, 1759, and was buried at Kirk Braddan. He married Hester, daughter of Robert Reeves, of Dublin, merchant, and had a large family; his eldest son, Peter John Heywood, becoming one of the Deemsters of the Island. He, in 1777, conveyed the Nunnery estate to John Taubman, of Castletown, Esquire, the

ancestor of the present owner. The original grant from Adam de Bury of the lands in Heywood, the foundation of the evidences of that estate was, in 1782, in the possession of this Peter John Heywood, of Whitehaven, Esquire, and is at present in the possession of Edward Caryl Fleetwood, of the town of Douglas, Esquire, whose mother was Miss Eliza Heywood, niece of Peter John Heywood of the Nunnery, and sister to the late Deemster, John Joseph Heywood, who died at Bema-hague, on the 26th May, 1855, Mr Fleetwood having married his second cousin, Eliza Heywood, a granddaughter of the before-named Peter John Heywood of the Nunnery.

Mr. Fleetwood is also in the possession of the pedigrees tracing their descent from their common ancestor Peers Heywood living in 1164, to whose descendant the original grant was made by Adam de Bury. These genealogical trees are interesting as tracing the intermarriages of several old Manx families.

It may be remarked that the Robert Calcott before alluded to was the fourth in descent from Robert Caldicott, Esq., who was Comptroller of the Isle of Man in 1538, and who married Margaret Goodman, daughter and co-heiress of William Goodman, Esq., of Chester, and prioress of the Nunnery. This Margaret Goodman, by her marriage with Robert Caldicott, conveyed the Nunnery to that family, but by what means she, being prioress of the Nunnery, became the legal owner of the property, and thereby was enabled to transmit it to her children is unknown.

Further particulars of the Heywood family will be found in the Chetham Society's publications, and a pedigree in the "*Iter Lancastrense*," edited by the Rev. Thomas Corser, M.A.—Chetham Society, vol. vii.

NOTE 70—page 46.

"*The Nun's Elbow Chair at the How*."—Port Skillion is no doubt the locale of this punishment, as well as of the mermen and mermaids' revels of days of old. It continues to be the favourite resort of the mermen of the present day, being used as their bathing ground.

NOTE 71—page 47.

"*The Fort of Douglas*."—This Roman or Pictish tower, one of the most interesting remains in the Island, stood at the bight of the Pollock Rock, the former entrance to the harbour. It was built of hard stone,

in the centre was a small round tower rising up above the rest of the building. Thomas Whittam, chief constable of the town of Douglas, in his examination before the Commissioners of Inquiry in 1791, states that "he is also the gaoler of the Fort or prison there, which is for the confinement of persons guilty of felony, or breach of the peace, and was formerly made use of for that purpose; but is at present in a very ruinous condition and insufficient for the purpose of confining offenders, without having a guard set over them."

In an old MS. account of the Island it is stated to be "commanded by a constable and lieutenant; the constable and two of the soldiers (which are there in continual pay) are bound to lye in this fort every night; and four of the townsmen are bound to keep watch and ward upon the rampart betwixt the fort and the town."

On the title page of Feltham's Tour through the Isle of Man in 1797 and '98, (Manx Society, vol. vi. 1861,) is given a view of this battlemented tower. It was taken down in 1818.

*The Great Man's Chamber* was, about the middle of the last century, called "Paul Bridson's parlour," the fort being then under the command of an ancestor of Paul Bridson, Esquire, the secretary of the Manx Society.

NOTE 72—page 48.

"*Knives, forks, or spoons.*"—At the time our author wrote, these indispensable articles of the table at the present day might not have been in general use at all the tables he frequented. In many parts of England they were much in the same condition as described in the Isle of Man, as may be learned from the importance of such like small matters being made worthy of bequests in the wills and inventories of the 16th and 17th centuries. Knives were of *all time*, and all sizes. The Roman Britons had large knives; the Saxons carried their *met-sæx*, meat or eating-knife, about with them, and many were highly ornamented with rich enamelled handles enclosed in cases, and formed part of the adornment of a bride, and worn at the girdle towards the end of the sixteenth century. Chamberlain states they were first manufactured in England by one Thomas Mathews, of Fleet bridge, London, in the 5th Elizabeth, 1563. Sheffield has been famous for its cutlery from the fifteenth century, for Chaucer says—

"He wore a Sheffield whittle in his hose."

and they continue the first whittlers of the present day. It was carried where the Highlanders carry their dirk or skene-dhu. A "whittle

gait" was the privilege of "the run of the table," or as we now say, "There is always a knife and fork for you."

Knives and spoons were the sole implements at dinner from Saxon times, as may be seen from various old illuminated manuscripts, until the close of the sixteenth century, when forks were first introduced at table, it is said by Coryatt, the traveller, who brought them from Italy. Some few specimens of forks have been found in Saxon tumuli, but they have evidently been articles of luxury and used only on state occasions. The use of the fork became general by the close of the seventeenth century.

The description given of carving a fowl must have been another invention of Waldron's fertile brain.

NOTE 73—page 48.

"*Queen of May*."—This custom is evidently derived from the Northmen who held possession of the Isle of Man for such a length of time, and is thus described by Olaus Magnus, who wrote in the sixteenth century.—"The southern Swedes and Goths that are very far from the pole, have a custom, that on the first day of May, when the sun is in Taurus, there should be two horse troops appointed of young and lusty men, as if they were to fight some hard conflict. One of these is led on by a captain, chosen by lot, who has the name and habit of winter. He is clothed with divers skins, and adorned with fire-forks; and casting about snow balls and pieces of ice, that he may prolong the cold, he rides up and down in triumph, and he shows and makes himself the harder, the more the icicles seem to hang from their stoves. The chieftain of the other is for summer, and is called captain Florio, and is clothed with green boughs and leaves, and summer garments that are not very strong. Both these ride from the fields into the city, from divers places, one after another, and with their fire-spears they fight, and make a public show, that summer hath conquered winter. Both sides striving to get the victory, that side more forcibly assaults the other which on that day seems to borrow more force from the air, whether temperate or sharp. If the winter yet breathes frost, they lay aside their spears, and riding up and down, cast about upon the spectators ashes mingled with live sparks of fire taken from the graves or from the altar; and they who in the same dress and habit are auxiliary troops cast fire balls from their horses. Summer, with his band of horse, shows openly his boughs of birch or tiel-tree, which are made green long before by art, as by the heat of their stoves and watering them,

and privately brought in as if they newly came from the wood. But because nature is thus defrauded, those that fight for winter press on the more, that the victory may not be got by fraud; yet the sentence is given for summer by the favourable judgment of the people, who are unwilling to endure the sharp rigor of winter any longer; and so summer gets the victory with the general applause of them all, and he makes a gallant feast for his company, and confirms it by drinking cups, which he could scarcely win with spears. This is the custom of driving away the winter, and receiving of summer."

It was also the custom at this season among the Celtic populations of Europe to hold a festival called "Beltein," and giving expression to it by kindling fires on hill tops. It was customary to light on the 1st of May *two* fires in honour of the pagan god "Baal", and to drive the cattle *between* those fires, as an antidote against murrain, or any pestilential distemper, for the year following. It was also customary to light these fires on St. John's eve, and up to the present time a stranger is surprised to see, on this day, as evening approaches, fires springing up in all directions around him, accompanied with the blowing of horns and other rejoicings.

I am not aware that the May-pole ever got a footing in the Isle of Man,—that indispensable to every village of England, equally with the parish church or the parish stocks,—but the custom of the Queen of May is something allied to it, both ending in dancing and feasting.

This was the great rural festival of our forefathers, and many a jocund band of lads and lasses sallied forth into the fields and woodlands to gather "May" and branches of trees, which they bound with flowers and ribbons forming garlands round which they danced. Many a writer has recorded the festive doings of this happy season, and poets, especially, have made the theme their own, and none more sweetly than Robert Herrick in his "*Corinna's going a Maying*". The quotation is too long for a note, or it should be given; his works abound with allusions to bye-gone customs.

NOTE 74—page 49.

"*Christmas*."—The Christian festival of the Nativity appears to have been appointed at a very early period, and there is no doubt that an event so striking in its manner and so important in itself should be annually commemorated amongst Christians from the days of the first apostles who survived our Lord's resurrection. Whatever diversity of opinion may have prevailed as to the time when this event took place,

it is certain that festivities have been held at this season from a very early date, when nature was comparatively at rest, and all had leisure to enjoy them, from the court to the cottage, exhibiting itself in its various phases, in their traditions, superstitions, and customs, which might be common or peculiar to the country. These festivities no doubt, in the first instance, adapted themselves in the Isle of Man to the customs and usages of their Norwegian invaders, and as time rolled on engrafted those of their Briton, Saxon, or Norman rulers. For a time in England, as also from an earlier date in Scotland, these festivities received a check from the puritanical spirit prevailing, but I am not aware that it effected much change in the Island, for like all Islanders the inhabitants of the Isle of Man are greatly attached to their own customs and observances, and in spite of all proclamations and penalties, Christmas held its own—feasting, dancing, and merry-making were in the ascendant, and every board was redolent of good cheer with, as the old song has it,

“Plum pudding, goose, capon, minced pies, and roast beef.”

And as Sir Walter Scott has truly said,

“’Twas Christmas broached the mightiest ale,  
 ’Twas Christmas told the merriest tale;  
 A Christmas gambol oft could cheer  
 The poor man’s heart through half the year.”

The custom of hunting the wren has been a pastime in the Isle of Man from time immemorial, and is still continued at the present day, chiefly by boys who, on St. Stephen’s day, carry that “king of all birds” as the Druids called it, from house to house, suspended in a garland of ribbons and flowers and evergreens, soliciting contributions, and giving a *feather* for luck, singing the well-known ditty of “*Hunt the Wren*.” Several versions of this song are to be met with; the following is from that printed in Train’s *History of the Isle of Man*, vol. ii. p. 141, 1845.

“THE HUNTING OF THE WREN.

We’ll away to the woods, says Robin the Bobbin;  
 We’ll away to the woods, says Richard the Robbin;  
 We’ll away to the woods, says Jackey the Land;  
 We’ll away to the woods, says every one.

What will we do there? says Robin the Bobbin, &c.\*  
 We’ll hunt the wren, says Robin the Bobbin, &c.  
 Where is he? where is he? says Robin the Bobbin, &c.  
 In yonder green bush, says Robin the Bobbin, &c.

\* Each line is repeated four times in the same manner as the first and last are.

How can we get him down ? says Robin the Bobbin, &c.  
 With sticks and stones, says Robin the Bobbin, &c.  
 He's down, he's down, says Robin the Bobbin, &c.  
 How can we get him home ? says Robin the Bobbin, &c.  
 We'll hire a cart, says Robin the Bobbin, &c.  
 Whose cart shall we hire ? says Robin the Bobbin, &c.  
 Johnny Bill Fel.'s, says Robin the Bobbin, &c.  
 How can we get him in ? says Robin the Bobbin, &c.  
 With iron bars, says Robin the Bobbin, &c.  
 He's at home, he's at home, says Robin the Bobbin, &c.  
 How will we get him boiled ? says Robin the Bobbin, &c.  
 In the brewery pan, says Robin the Bobbin, &c.  
 How will we get him eaten ? says Robin the Bobbin, &c.  
 With knives and forks, says Robin the Bobbin, &c.  
 Who's to dine at the feast ? says Robin the Bobbin, &c.  
 The king and the queen, says Robin the Bobbin, &c.  
 The pluck for the poor, says Robin the Bobbin, &c.  
 The legs for the lame, says Robin the Bobbin, &c.  
 The bones for the dogs, says Robin the Bobbin, &c.  
  
 He's eaten, he's eaten, says Robin the Bobbin ;  
 He's eaten, he's eaten, says Richard the Robbin ;  
 He's eaten, he's eaten, says Jackey the Land,  
 He's eaten, he's eaten, says every one."

The air is given in Barrow's *Mona Melodies*, 1820. The custom is not peculiar to the Isle of Man. Sonnini, in his *Travels*, says the inhabitants of the town of Cistat, near Marseilles, armed with sabres and pistols commence the anniversary by hunting the wren. Crofton Croker, in his "*Researches in the South of Ireland*," 1824, p. 233, mentions this custom as prevailing there. There are various traditions and superstitions regarding this bird still current in the Island, and some fishermen will not yet venture to sea without one of these dead birds with them.

NOTE 75—page 50.

"*Bows and arrows.*"—Shooting matches of this character continued to be practised about twenty-five years ago, called playing with bow and arrows. In the matches, "*parish against parish*," referred to in the text, it may not be unworthy of note to mention that the Kirk German bowmen, including those of Peel, held the *first place*, and were generally, if not always, victorious. These have now merged into the modern archery meetings.



## NOTE 76—page 51.

*"Fairs.—Midsummer and Michaelmas."*—These fairs are not held at Kirk Patrick, as stated in the text, but the Midsummer fair is held at St. John's in Kirk German, and the Michaelmas fair at Kirk Michael. The former fair, on the 12th June, 1610, was ordered by the Lieutenant-Governor, Deemsters, and Keys, if it fell on a Sunday, to be altered. "The Tinwald and the faire then shall be kept upon the day next following." There are no fairs held in the parish of Patrick, but numerous fairs are held in most parts of the Island. An order of the Governor, Council, and Keys was made the 23rd June, 1861, to the effect, that all fairs falling on a Saturday or Monday should be held on the following Tuesday, with the exception of the Midsummer fair at St. John's on the 5th July, which should continue to be held on that day, unless it fell on a Sunday, in which case it must be held on the following day.

## NOTE 77—page 51.

*"Horses."*—The Manx pony still maintains its character for being hardy, sure-footed, and capable of great endurance.

## NOTE 78—page 52.

*"Salmon Fishery."*—The Salmon Fisheries of the Island (with the exception of some of the rivers in which individuals have private rights) are now, and have been since 1765, under the control of the Commissioners of Harbours, who let the right of fishing in the different districts of the Island. The rents received from this source are made applicable, in terms of Act of the Imperial Parliament, 11 Geo. III. cap. 52, sec. 1, towards the repairs and maintenance of the several harbours of the Island. The rents vary from time to time; they are lower at present than they have been for very many years. The scarcity of fish is of course the cause of this. The following list will show the rents obtained for the Salmon Fisheries at the periods named:—

			1844.		1854.		1864.
Douglas	...	...	£31	Os.	...	£10	Os.
Ramsey	...	...	6	0	...	5	0
Derby Haven	..	...	2	2	...	0	10
Peel	...	...	nil.		...	2	0
Kentraugh	...	...	1	1	...	nil.	

It is greatly to be desired that some legislative enactment was made to regulate the Fisheries, and preserve the purity of the streams in the Island, and a Bill for this purpose is now before the Legislature.

## NOTE 79—p. 52.

"*Puffin*."—The puffin, sea parrot, coulterneb or, as it is provincially called in Scotland, the Tammie Norrie, is a summer visitant, still frequenting the rocky parts of this Island from April to August, where they burrow in the earth like rabbits, to the depth of two or three feet, in which they deposit one egg about the size of a hen's. Their habits are very similar to those of the razor-bill. They live upon small fish and crustacea, diving in the water with great celerity. They are not difficult to approach, and when taken alive bite most severely. The puffin is met with in numerous localities, Shetland, Ireland, Eastern coasts of England, France, Spain, on the Eastern side of America from Georgia to Labrador. The St Kildians usually cook it by roasting among the ashes.

## NOTE 80—page 52.

"*Rabbits*."—These are now chiefly to be found in abundance on the Calf, where the tenant of that farm annually advertises the shooting, which induces many strangers to visit it for that purpose.

## NOTE 81—page 52.

"*Herring Fishery*."—The Manx look to the Fisheries as the most important source of revenue; they also provide them with food for the winter season, each family curing a quantity for that purpose. Vessels leave the harbour in the evening and return the following morning; the fishermen never go out of harbour to fish on Saturday or Sunday evenings. The fishing season commences early in June, and continues until the end of October, provided the weather continues favourable.

The Royal Commissioners appointed to make inquiries respecting the Sea Fisheries of the United Kingdom sat in the Court Room at Peel, in August, 1864, when the following statements were made:—"There are 170 numbered fishing boats belonging to Peel; a few old boats not numbered; none belonging to Douglas or Ramsey; 120 belonging to Castletown, including Port St. Mary, Derbyhaven, and Port Erin, making a total of about 300 boats, of from 15 to 30 tons each, belonging to the Island. Fishing boats under 15 tons are not numbered. The average cost of a herring boat, including nets and everything ready for work, is £240 or £250. The nets cost about £100.

The Scotch and Irish boats are about the same size as the Manx. The Cornish fishing boats which come to fish here number about 200.

The Manx, Cornish, and Irish boats combined amounted to about 600 sail. For the last four or five years there had not been 400 Cornish and 100 Irish boats fishing for herring off the Island, as was the case formerly. The boats are the property of fishermen and employers. Most of the fishermen have shares in the boats; twenty years ago capitalists owned the boats. The capital invested in boats engaged in the herring fishery is more than double what it was twenty years since. The boats are larger than formerly. Some of the boats which carry cargo in the winter have removable seats. There are seven men and a boy forming the crew.

The net, some thirty years ago, was 74 yards long and 200 meshes deep; now the length is 100 yards and 300 or 400 meshes deep. There are 32 rows to a yard. Twenty pieces of net count as one share. The gross earnings are divided into twenty parts, and they are thus apportioned:—the nets ten shares, the crew seven and a-half shares, and the boat two and a-half shares. The stores are taken out of the gross earnings.

The quantity of herrings caught has not increased during the past twenty years.

It was formerly fixed by Law in 1610, not to commence fishing before the 5th July, but this is now obsolete. The fishing begins about the 1st June, and some go out about the 20th May, but the fish caught then are thin and small; the proper time is the middle of June when the fish is in its prime. The fish on the Peel side are the best; the fishing off Peel is prosecuted at the surface, and the "deep sling" is never used there, but when they cease to take any, and the fish has begun to spawn, the fishermen go round to the Douglas side, generally in September, when the nets are sunk to about a fathom from the bottom, and they fish with the "deep sling." The fish off Douglas are of a different colour and size. The spawning season of the herring commences the end of September or beginning of October, when the fishing season ends, according to the time they go to the banks to spawn. The price of fish is much the same as thirty years ago. The herrings are generally sent off to England by the steamers; some are cured in Douglas and made into red herrings. It will be of great advantage when Port Erin is improved; generally there is more fish off Port Erin.

There is an admiral appointed to the fleet who is paid £5 a year out of the Harbour funds. He is superintendent of the herring boats, and goes out to sea with them. He is a kind of Deputy Water Bailiff; his duty extends over the whole herring fishery of the Isle of Man. His

first duty is to give notice of the time for shooting nets,—about sunset. It does harm to shoot the nets before sunset, as the fish see the nets and go away, and the fishermen thereby lose a great deal of money. There are regulations about putting nets across others, that persons are not to cut nets or use uncivil language. He puts up a flag until it is sunset, and then hauls it down, which is the signal for boats to shoot their nets. He summons the fishermen who shoot their nets before sunset to appear before the Water Bailiff who gives judgment. The Water Bailiff is the sole judge of the Admiralty Court, and penalties incurred by the fishermen can be enforced. The jurisdiction of the Water Bailiff extends nine miles from the land. The regulations of not fishing from Saturday morning until Monday is observed by both native and foreign fishermen.

There is a fishing officer in Douglas who keeps an account of the takes of herrings; the fishing officer ascertains from each boat what quantity is caught and shipped.

The standard of the Manx fishermen has been considerably raised, their comforts increased, and their boats are much superior to those they formerly possessed. Much of this is due to their industry, frugality, and temperance. There used to be a good supply of haddock in the month of September, but they have disappeared for some years.

The supply of cod has fallen off considerably. They are caught from half a mile to six miles off Peel; they are also caught between the Bahama light ship and Douglas Head. The largest size are caught during February and March. They are taken with long lines. There are about 30 boats engaged in this service. There is not much trawling on the Peel side, but a good deal between Douglas and St. Bees.

An interesting article on Manx Fisheries. by George Quirk, Esq., late Receiver-General and Water Bailiff of the Island, will be found in Train's *History of the Isle of Man*, vol. ii. p. 130, 1845.

With respect to the "Form of Prayer on the sea side," Train, vol. ii. p. 292, gives an extract from the Statutes of 1610, 1613, viz. :—"It is enacted and ordained that the vicar or minister of every parish, when the fishing is got, to repair to the harbour every morning and evening to read divine service, and to deliver them good monitions, upon pain of every default to forfeit his tithe of fish the following night. And if any person neglect to come to such place where such service is to be read, when the admiral or vice-admiral sets out his flag, such person is to be excluded from the benefit of the fishery that night."

After years of failure in the fishery, the following suffrage was ordered :—

"June 18, 1705.—It is hereby ordered (by the approbation of the Civil Government,) that in the public services of the church, this petition be inserted in the Litany, in the place and manner following, and constantly used in all the churches within this Isle, viz. :—'That it may please Thee to give and preserve to our use the kindly fruits of the earth, and to restore and continue to us the blessings of the seas, so as in due time we may enjoy them.'—THOS. SODOR & MAN."

This form is *still used* in most of the parish churches. In 1714, Bishop Wilson signified his intention to provide "A Form of Prayer to be used by those clergy who attend the boats in the herring fishery."

NOTE 82—page 54.

"*The captured mermaid.*"—The notion of a land under the waves is very widely spread, and common to many nations. The *Arabian Nights* are full of stories about people who lived under the sea. It is told in old Scotch ballads where men fell in love with mermaids. In Crofton Croker's *Fairy Legends and Traditions of the South of Ireland*, is related how Dick Fitzgerald married a mermaid. The people of Ferroe say that the seal every ninth night puts off its skin and gets a human form, and then dances and sports like the human mortals, till it resumes its skin and becomes a seal again. To secure one of these skins prevents the owner from returning to her proper element, and thus the finder may have a happy and beauteous partner for life, so long as he can keep the skin in concealment. An instance of a mermaid falling in love with a young man is related in page 65. And in Grimm's *German Tales*, translated by John Edward Taylor, is a similar one of a mermaid, "The Nix of the Millpond."

NOTE 83—page 56.

"*Dwellings under the sea.*"—It is asserted that a splendid city with many towers and gilded minarets once stood near Langness in Castle-town bay, on a place now covered by the sea, and which, in peculiar states of the atmosphere, may occasionally be seen in all its former magnificence.

Crofton Croker, in his "*Researches in the South of Ireland*," mentions that it is believed the renowned chief O'Donoghue, on May day, glides over the lake of Killarney on a milk-white horse, and on one occasion invited a farmer, who was riding along its banks, to partake of a bed, as

night was approaching, and the town far off. The invitation being accepted, they rode a considerable distance and then descended to a delightful country under water, and slept that night in a house magnificently furnished.

NOTE 84—page 59.

*"Bridges.—Proposal for building new ones."*—The number of bridges existing in Waldron's time appears to be tolerably extensive, and is a proof of the internal commerce at that time. Some of these bridges were of an old date; that at Ballasalla, the crossag or monk's bridge, is the oldest, probably of the time of the neighbouring abbey; and some of them were no doubt requiring repair. An Act of Tynwald was passed in 1739 for fourteen years, and extended in 1753 to twenty-one years longer, levying a rate of one penny per annum on all the inhabitants, strangers as well as natives, between 16 and 60 years of age, for "the repair, in the first instance, of the old bridges now broken, decayed, or insecure;" and also for the repair of "the chapel of St. John Baptist at the Tynwald"; afterwards, the following new bridges to be built; first, over the river of Sulby, parish of Lezayre; second, over the river called the great river in the parish of Geyman, between St. John's Chapel and Peel town; third, over the river between Kirk Malew and Kirk St. Ann, between Castletown and Douglas; fourth, over that river between Ramsey and Kirk Bride and Kirk Andreas; and a fifth bridge over that river near Peel town, between Kirk German and Kirk Patrick.

NOTE 85—page 60.

*"Banns of Matrimony."*—This is now the exception, as banns are seldom published in the churches, the Manx candidates for matrimony prefer the more quiet mode of a licence, and yet conduct the marriage much in the same public manner as formerly. The Bishop has the right of granting special licences to marry at any convenient time or place, a power possessed only by the Archbishop of Canterbury in England.

NOTE 86—page 60.

*"Preceded by music."*—At the marriage of the Anglo-Saxons the parties were attended to church by music. The ringing of bells was also common. In Nicholson and Burns' *"History of Westmoreland and Cumberland,"* it is stated that on the fifth bell at the church of Kendal, in Westmoreland, is the following inscription :—

In wedlock bands,  
 All ye who join with hands,  
 Your hearts unite;  
 So shall our tuneful tongues combine  
 To laud the nuptial rite.

In an old work of 1561, it is related that "a priest, whiche when any of his parishioners should be maryed, woulde take his backe pype, and go fetche theym to the churche, playnge sweetelye afore them, and then woulde he laye his instrument handsomely upon the aultare tyll he had maryed them and sayd masse, which thyng being done, he would gentillye bringe them home agayne with backe-pype."

"The Black and Gray" was a tune prevalent in the time of Charles II., and the dance continued popular at least until the middle of the last century. This country dance tune is to be found in "*The Dancing Master, or directions for dancing country dances, with the tunes to each dance, for the treble violin*," 7th edition, &c., London, 1686.

The figure, as there described, is:—"First and second couple take hands and go quite round, and then cast off: then second and third couple take hands and go quite round, and then cast off: the first couple are now in the third couples place, the first man turns the third woman and the first woman turns the third man with the right hand at the same time, and then each turn their own with the left hand: next the first man turns the second woman, and the first woman turns the second man with the right hand, and then turn their own with the left hand till they are in their places."

"BLACK AND GRAY."



NOTE 87—page 61.

"To funerals they give no invitation."—This custom is continued to the present time, with the exception of a notice to the nearest relatives and most particular friends. The Manx consider it a duty to offer this last token of respect to the memory of a deceased relative or acquaintance by following the remains to their last resting place, and many will

come a very considerable distance for that purpose. The poorest person is now interred in a coffin.

NOTE 88—page 62.

*"College in Castletown."*—This was built out of money arising from the Improprate Fund. The Improprate Tithes were leased by Charles, Earl of Derby, by indenture dated 1st November, 1666, to Bishop Barrow, among other things, "for or towards the erection of a Free School within the same Isle, or the maintenance of some schoolmaster or schoolmasters there." This School was by them fixed at Castletown, and Bishop Barrow on the 8th February, 1667, assigned the Improprate Tithes of Kirk Christ Rushen to Richard Stephenson and others, on condition of their paying annually, in lieu of the said tithes, unto the master of the Free School of Castletown, £30. In 1782, the Chancellor decreed that "the master of the Free Grammar School of Castletown was entitled to the annual salary of £60, in lieu of the Improprate Tithes of Kirk Christ Rushen"—the ascertained yearly value of the said tithes.—Vide *"Isle of Man Charities,"* 1831.

NOTE 89—page 63.

*"Doors unbarred."*—Bishop Wilson was well known to have no fastening to his house door at Bishop's Court, only a common latch. Many houses in the country still remain unfastened, and the same happy security is enjoyed by those who have occasion to travel in the Island, and instances are rare of highway robbery or housebreaking.

NOTE 90—page 65.

*"The fairies' saddle."*—The stone is yet to be seen in the side of a fence on the road leading from Ballaughton mill to Kirk Braddan church, and which from that circumstance is called the *saddle road*. Ballafletcher, the seat of Deemster Drinkwater, is now called Kirby, its ancient name.

NOTE 91—page 65.

*"Beautiful mermaid."*—An instance somewhat similar is mentioned in note 17, page 87, where not meeting with a requital of her love, she enveloped the Island in an impenetrable mist.



## NOTE 92—page 71.

*"Leather as current money."*—Silver coins of William the Lion, who began his reign A.D. 1165, are said by Snelling to have been struck in the Isle of Man, but sufficient evidence has not been adduced to show that they were of Manx mintage. A copper coin was struck for the use of the Isle of Man, about 1338, when Martholine was governor of Man, with the king's, Robert Bruce, effigia on one side, and a crown on the other, with the inscription, "*Crux est Christianorum gloria.*" According to Bishop Merrick's letter to Camden, there appears to have been a coin then in circulation peculiar to the Island; and about this time, 1570, leather money was used for local purposes. In 1646, a base coinage was made here by certain men out of England, called ducketoons, "or of some other stampe in base mettle, as pewter or such like"; it was then made "high treason" to counterfeit or bring false money into the Island, and punished with death. Ducketoons were current in Ireland, of the value of 6s., 3s., and 1s. 6d., about this time. In 1679, a quantity of base coin was in circulation called "*butchers' brass money,*" brought from Dublin, where they were issued by Mic Wilson, of Dublin, in 1672. The circulation of this coin was stopped by an order of the Tynwald Court in that year, which enacted "that no copper or brass money called butchers' half-pennies and farthings, nor any other of that kind shall pass in the Island," and "provided that it shall not hinder the passing of the king's halfpence and farthings, set forth by authority, or the brass money called '*Johnnie Murrey's* pennie." "*John Murrey, 1668, His Penny, I.M.—Reverse arms, and Quocunque gesseris stabit.*" In 1710, upon the scarcity of "brass money and want of change within this Island" the Earl of Derby "sent over a considerable quantity of copper pence and halfpence," which were then ordered to be made current, and all counterfeits to be sent in to the captains of their respective parishes, under fine and other punishment. Waldron's remarks are applicable to this coinage. In 1733, a further want of change was felt, when the Earl of Derby sent over £300 in copper pence, and £200 in copper halfpence, which was ordered to be made current by the Tynwald Court, "and that from henceforth no person shall be obliged to take any other brass or copper money whatsoever." In 1757, the Earl sent over a further supply of copper coinage of £250 in pence and £150 in halfpence, when it was enacted that "the coinage of pence and halfpence established in 1733 shall be continued current." The usual clause was inserted to prevent counterfeits; all persons were ordered, once a year, to bring to the respective captains of their

parishes, such copper money to be examined and counted, and the account thereof was returned by them to the Governor or Receiver-General.

The coinage, since the revestment, has undergone different changes, at one time leading to serious disturbances in various parts of the Island. A history of the Manx coinage, with the card and paper money, would form a desirable volume, and is well worthy the consideration of the Manx Society.

*Note.*—Since the foregoing note was written, Dr. Charles Clay has read a paper at the first meeting of the Manchester Numismatic Society, in June, 1864, "*On the Brass, Copper, and other Currency of the Isle of Man.*" This paper is printed in part i. of the *Proceedings of the Society*, 4to. Manchester, 1864, with numerous illustrations of the Manx coinage, and a list of the various coins and tokens. Also some additional notes on the same, in part ii. of the *Proceedings*, 1865.

NOTE 93—page 72.

"*History of the Island.*"—The works published before Waldron's *Description* appeared, relating to the Isle of Man, and which he might have consulted with advantage if he had thought proper to refer to them, were Camden's *Britannia*, of which several editions had appeared before he wrote his *History*; Dugdale's *Monasticon*; Chaloners's "*Discourse of the Island of Man,*" in 1656; and Sacheverell's "*Account of the Isle of Man,*" in 1702. These two latter works have been republished by the Manx Society, accompanied by many valuable notes by the editor, the Rev. J. G. Cumming, M.A., F.G.S. An edition of Camden's *Britannia*, edited by Bishop Gibson, appeared in 1722, in one volume folio, in which was Bishop Wilson's *Account of the Isle of Man*, four years before Waldron's *History* first appeared.

NOTE 94—page 74.

"*Veneration for salt.*"—In all ages salt has been considered an essential ingredient in all religious ceremonies, and many nations have held it in superstitious reverence. Many are the authorities that might be quoted in support of its use. The high priest of the Jews was enjoined to season all offerings with salt. It was an Egyptian hieroglyphical representation of life; was used in the sacrifices of the Romans as well as the Egyptians; was efficacious for averting demoniac influence; it is used by the Roman Catholic church in compounding holy water, for "salt seasoneth all things." In Abyssinia it is used largely as a medium

for money in the present day. As a preventive from disease it is used in many ways, and the Manx put salt into the churn to prevent the fairies exercising undue influence over the butter, for whom they place a small portion in some convenient place. It forms the first article taken into their houses upon removal. The dread of spilling salt is known everywhere, and not to eat salt with you is considered in the East as tantamount to a declaration of hostility. In Dacier's *Life of Pythagoras* it is remarked that "salt was the emblem of justice: for as salt preserves all things and prevents corruption, so justice preserves whatever it animates, and without it, all is corrupted. He therefore ordered that a salt-cellar should always be served on the table, to put men in mind of this virtue. And who knows but the superstition that was so ancient, and that reigns to this day, concerning the spilling of salt, came from the opinion of the Pythagoreans, who regarded it as a presage of some injustice?"

NOTE 95—page 76.

"*King William's sands.*"—About 12 miles N.N.E. of Ramsey are the sand banks called King William's Banks, from the circumstance that the Prince of Orange was nearly wrecked upon them in 1690, when proceeding to the battle of the Boyne. The Bahama bank lies about midway between, off which is a light ship.

Polydore Virgil states that, in former times, the Island was much more closely united with Great Britain than it was in his day. Troops are said to have passed over on foot. There is a legend that Reginald I. one of the Scandinavian kings of Man in the 10th century, attempted to build a bridge from the Point of Ayre to Burrow Head in Galloway.

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ADDITION TO NOTE 86 on pp. 133, 134.

The custom of "Music at Weddings" is mentioned in the early records of cities and towns, and waiters or town minstrels were appointed by the proper authorities to act as town officers and night watchmen. They had to attend at weddings to conduct the bride and bridegroom to and from church, and to play lively music, dances, &c., at and after the wedding dinner. In the "*Court Leet Records of the Manor of Manchester, in the 16th century*," edited by John Harland, Esq., F.S.A., and published in the 63rd and 65th volumes of the Chetham Society, 1864-5, will be found numerous orders of the Court regulating these officers, as also the

wedding dinners, which were fixed at fourpence, afterwards raised to sixpence "*the poll*" or head. The town waitts were often interfered with by strange minstrels and pipers, to discourage which the following order was made at the Court held 3rd October, 1588, 30th Elizabeth.—

"The jury doth give their consents that James Burton shall have the *wayte-shipp* wholly to himself, keeping such number for the service of the town as he hath at this instant. And forasmuch as they, being four in number, cannot be maintained sufficiently without reasonable allowance of every inhabitant of Manchester. And whereas at weddings strange pipers or other minstrels come and sometimes play before weddings to the church, sometimes at the wedding dinner, by reason whereof they draw to themselves some gains which ought to redound to the waytes of this town. Therefore, in consideration it is a credit to the town to see them well maintained, the jury order that no piper or minstrel shall be allowed to play at any wedding dinner, or before any wedding, within the town, to the prejudice of the waytes."

For the particulars concerning the dance at Manx weddings, and the music of the "*Black and Gray*," I am indebted to William Chappell, Esq., of London, author of "*Popular Music of the Olden Time; a Collection of Ancient Songs, Ballads, and Dance Tunes, illustrative of the National Music of England, with a short account of the Minstrels*," 2 vols. 8vo. London, 1859.



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## **ADDENDA.**



## R U L E S .

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1.—That the affairs of the Society shall be conducted by a Council, to meet on the first Tuesday in every month, and to consist of not more than twenty-four members, of whom five shall form a quorum, and that the President, Vice-Presidents, the Hon. Secretaries, and Treasurer shall be considered *ex officio* members. The Council may appoint two acting Committees, one for finance and the other for publication.

2.—That a Subscription of One Pound annually, paid in advance, on or before the day of annual meeting, shall constitute Membership; and that every Member not in arrear of his annual subscription be entitled to a copy of every publication issued by the Society. That no Member incur any pecuniary liability beyond his annual subscription.

3.—That the Accounts of Receipts and Expenditure be examined annually by two Auditors appointed at the annual meeting, on the 1st of May in each year.

4.—That Six Copies of his Work be allowed to the Editor of the same, in addition to the one he is entitled to as a Member.

5.—That no Rule shall be made or altered except at a General Meeting, after due notice of the proposed alteration has been given as the Council shall direct. The Council shall have the power of calling Extraordinary Meetings.





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## PUBLICATIONS OF THE MANX SOCIETY.

### FOR THE YEAR 1858-59.

Vol. I.—An Account of the Isle of Man, with a Voyage to I-Columb-kill, by William Sacheverell, Esq., late Governor of Man. 1703. Edited, with Introductory Notice and copious Notes, by the Rev. J. G. Cumming, M.A., F.G.S.

Vol. II.—A Practical Grammar of the Ancient Gaelic, or Language of the Isle of Man, commonly called Manx. By the Rev. John Kelly, LL.D. Edited, together with an Introduction, Life of Dr. Kelly, and Notes, by the Rev. William Gill, Vicar of Malew.

### FOR THE YEAR 1859-60.

Vol. III.—Legislation by Three of the Thirteen Stanleys, Kings of Man, including the Letter of the Earl of Derby, extracted from Peck's "Desiderata." Edited, with Introduction and Notes, by the Rev. William Mackenzie.

Vol. IV.—Monumenta de Insula Manniæ, or a Collection of National Documents relating to the Isle of Man. Translated and edited, with Appendix, by J. R. Oliver, Esq., M.D. Vol. I.

Vol. V.—Vestigia Insulæ Manniæ Antiquiora, or a Dissertation on the Armorial Bearings of the Isle of Man, the Regalities and Prerogatives of its ancient Kings, and the original Usages, Customs, Privileges, Laws, and Constitutional Government of the Manx People. By H. R. Oswald, Esq., F.A.S., L.R.C.S.E.

### FOR THE YEAR 1860-61.

Vol. VI.—Feltham's Tour through the Isle of Man, in 1797 and 1798, comprising Sketches of its Ancient and Modern History, Constitution, Laws, Commerce, Agriculture, Fishery, &c., including whatever is remarkable in each Parish, its Population, Inscriptions, Registers, &c. Edited by the Rev. Robert Airey.

Vol. VII.—Monumenta de Insula Manniæ, or a Collection of National Documents relating to the Isle of Man. Translated and edited by J. R. Oliver, Esq., M.D. Vol. II.

Vol. VIII.—Bibliotheca Monensis; a Bibliographical Account of Works relating to the Isle of Man. By William Harrison, Esq., H.K.

## FOR THE YEAR 1861-62.

Vol. IX.—*Monumenta de Insula Manniæ, or a Collection of National Documents relating to the Isle of Man.* Translated and edited, with Appendix and Indices, by J. R. Oliver, Esq., M.D. Vol. III.

Vol. X.—*A Short Treatise of the Isle of Man, digested into six chapters.* By James Chaloner, one of the Commissioners under Lord Fairfax for settling the affairs of the Isle of Man in 1652, and afterwards Governor of the Island from 1658 to 1660. Published originally in 1656 as an Appendix to King's Vale Royal of England, or the County Palatine of Cheshire. Edited, with copious Notes and an Introductory Notice, by the Rev. J. G. Cumming, M.A., F.G.S., Rector of Millis, Suffolk, late Warden of Queen's College, Birmingham, and formerly Vice-Principal of King William's College, Isle of Man.

## FOR THE YEAR 1862-63.

Vol. XI.—*A Description of the Isle of Man : with some Useful and Entertaining Reflections on the Laws, Customs, and Manners of the Inhabitants.* By George Waldron, Gent., late of Queen's College, Oxon. Printed for the Widow and Orphans, 1731. Edited, with an Introductory Notice and Notes, by William Harrison, Esq., Member of the House of Keys, Author of "*Bibliotheca Monensis.*"

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WORKS IN PROGRESS AND IN THE PRESS.

1.—Dr. Kelly's Dictionary of the Manx and English Languages, with a Second Part comprising an English and Manx Dictionary prepared from Dr. Kelly's Triglott, with alterations and additions by the Rev. J. T. Clarke, Chaplain of St. Mark's, and Mr. Musley, of Manchester. Revised by the Rev. William Gill, Vicar of Malew.

2.—An Abstract of the Laws, Customs, and Ordinances of the Isle of Man, by Deemster Parr. From an unpublished MS., supposed to be written between 1696 and 1702. Edited by James Gell, Esq., Advocate, and High Bailiff of Castletown. In Two or more Parts.

3.—Records and other Documents relating to the Life and Times of William Christian, formerly Receiver-General of the Isle of Man, and commonly known as "William Dhône." From the Papers of the late James Burman, Esq., F.R.A.S., Secretary to His Excellency the Lieutenant-Governor.

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WORKS SUGGESTED FOR PUBLICATION.

1.—A Manuscript History of the Isle of Man, from A.D. 1000 to 1805. Written by the late Rev. W. Fitzsimmons, Episcopal Minister of Carrubber's Close, Edinburgh, and a native of this Island.

2.—*Memoirs of Mark Hildesley, Lord Bishop of Sodor and Man, Master of Sherbourne Hospital and Prebend of Lincoln* (under whose auspices the Holy Scriptures were translated into the Manx Language), by the Rev. Wheedon Butler. 1700. With Selections from the Appendix, containing many interesting Letters to and from his Clergy, &c., together with additional Correspondence, not inserted therein, of a local character.

3.—*Tabular Statement of the Archdeacons, Rectors, Vicars, and Incumbents of the several Parishes and Districts of Man; with the Dates of their Inductions; in whose Presentation, whether in the Gift of the Crown or Bishop, and Cause of Vacancy.*

4.—*Monumental Inscriptions from the Churches and Churchyards in the several Parishes of the Isle of Man* (except Braddan), collected by Mr John Feltham, in the Summer of 1797. Author of "A Tour in the Isle of Man in 1797 and '98," intended to have been published by him, but never accomplished. (See his Work, page 255.)

5.—*Manx Miscellanies, containing Biographical Notices of the Kings, Governors, Bishops, Deemsters, Keys, and other Officials, from the earliest times, chronologically arranged.*—Proceedings respecting Scrope, Earl of Wiltshire; 1399.—Proceedings respecting the Abbey of Rushen; 1541.—Grant of Abbey Lands; 1610.—Lord Manchester's Decree respecting Abbey Lands; 1632.—Appeal allowed from the Bishop to York, and Proceedings thereon.—Order of Procession at Tynwald; 1735-1770.—Nomination of Derby Fort; 1654.—Lord Derby's Letter to apply Money to build the Chapel of Castletown.—A Grant from Henry, Earl of Derby, dated Latham, 1593, with a Confirmation of the same signed by Thomas (Merryke) Sodor et Man, 1603—a curious document worth lithographing.—Dialogue (in rhyme) at the Falls near Snaefield, between some Peasants, inhabitants of the Back Settlements of Mona, upon an unexpected introduction of English Laws and Taxes, penned as the words were spoken, and translated by Jenken M'Mannan, a Lover of the Old Establishment.—A Manuscript Account of the Island, dated 1775.—A Full and Interesting Account of the Embarkation of James, second Duke of Atholl, and Suite (names given), at Liverpool, on the 9th of June, 1735, to take possession of his newly acquired territories in Man, (Manuscript).—A Manuscript of the Manners, Customs, and Superstitions of the Islanders.—The Charge of the Revenue of the Isle of Man for one whole year, commencing from 5th October, 1750, to 5th October, 1760, including the Abbey Temporalities, Disbursements for Salaries, and Pensions to Officers, Soldiers, &c., for Rushen and Peel Garrisons, and Douglas, Ramsey, and Derby Forts; under the control and accountantship of Daniel Mylrea, Receiver-General.

6.—*Manx Proverbs, National Songs, and Legends.* Collected and edited by the Rev. T. E. Brown, M.A., late Fellow of Oriel College, Oxford, and late Vice-Principal of King William's College, Isle of Man.

7.—An unpublished Manuscript, with the Notes, supposed to be written between 1643 and 1648, by a Scion of the ancient House of "Blundell of Crosby," near Liverpool, and entitled "An Exact Chronological and Historical Discovery of the hitherto unknown Isle of Man," &c. In Seacombe's History of the House of Stanley, Preston edition, printed by Sergeant in 1793, the Editor observes that "there is not one who has given any tolerable account of the Isle of Man before Mr. James Chaloner (Governor for the Lord Fairfax) and the great and learned Mr. Blundell, of Crosby, who prudently retired thither during the usurpation, whereby he preserved his person in peace and security and his



estate from all manner of depredation. This gentleman, being a person of polite learning employed his leisure hours in collecting the history and antiquities of the Isle of Man, and by his manuscripts, which I have seen, gave posterity the clearest and most correct account of it."

8.—The Fourth Part of the Institutes of the Laws of England, concerning the Jurisdiction of the Courts of the Isle of Man, and of the Laws and Jurisdiction of the same, by Lord Coke.

9.—Visit of the "Cambrians," in the Autumn of 1865, to the Isle of Man: illustrated with Manx Antiquities.

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THE SEVENTH REPORT  
OF THE  
COUNCIL OF THE MANX SOCIETY,  
FOR THE YEAR ENDING MAY 1, 1865.

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THE Council of the Manx Society, in making their Annual Report to the Members, beg to draw their attention to the 10th volume of the Society's Publications having been issued during the year, viz., "Chaloner's Short Treatise of the Isle of Man, 1656," with Notes, &c., by the Rev. J. G. Cumming—a work more particularly alluded to in the last Annual Report. From the well-known ability of the Editor the Council confidently reckon on this volume affording equal satisfaction to his first; the several genealogical tables as given in the Appendix to the Notes, have not been drawn without much care and attention, and it is hoped will have enhanced the value of the work considerably.

With respect to the other Publications promised during the past year, the Council have to regret that they have been unavoidably delayed; the delay has arisen from various causes over which they had no possible control. The unusual quantity of work of a public nature which their printers have had on their hands during the past year, has been the principal cause of some of the volumes in their hands not having made that progress which the Council could have desired.

They were in expectation that the "Manx and English Dictionary" of the late Dr. Kelly would ere this have been delivered to the Members; but the extraordinary care and attention which the learned Editors are bestowing upon this work, rendering it almost entirely new, the Council have less cause to regret its delay, whereby the Members will be placed in the possession of a work which will be deemed a credit to the Society. The Second Part is now rapidly approaching completion, and it is hoped the Dictionary will shortly be in the hands of the Members,

A similar desire on the part of the learned Editor of "Parr's Abstract of the Laws, Customs, and Ordinances of the Isle of Man," to render this work as valuable as possible by numerous and useful Notes, has in some measure retarded its appearance. The first volume, however, is nearly printed, and will be issued at an early day.

The next volume in the printer's hands is "The History and Description of the Isle of Man, by George Waldron, Esq." from the folio edition of 1731, edited by William Harrison, Esq., H.K., with numerous Illustrative Notes, to which is prefixed an Introductory Preface, showing the Origin and Progress of Fairy and Traditional Tales,—an element with which Waldron's work was chiefly remarkable; and it is hoped this reprint of what has hitherto been a scarce work relating to the Isle of Man will be acceptable and amusing to the Members. The whole of the Notes, Introductory matter, &c., are in the printer's hands, and may be expected to appear in due course.

The Council had been led to hope that some progress would have been made during the year with the papers left by the late James Burman, Esq., relative to the "Life and Times of William Christian, otherwise Illiam Dhône." Unforeseen circumstances, however, have occurred to prevent this being realised, yet they trust at no distant day to see this important chapter in the History of Manx affairs in the hands of the Members.

The Report of the Treasurer, which is appended hereto, will show the state of the finances of the Society,

HENRY B. LOCH, PRESIDENT.

Douglas, 2nd May, 1865.

